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THE BOOK OF MEDICINES

VOLUME I

INTRODUCTION. SYRIAC TEXT.

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SYRIAN ANATOMY PATHOLOGY AND THERAPEUTICS

OR

"THE BOOK OF MEDICINES"

THE SYRIAC TEXT, EDITED FROM A RARE MANUSCRIPT, WITH AN ENGLISH TRANSLATION, ETC.

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VOLUME I

INTRODUCTION. SYRIAC TEXT

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PREFACE.

THE present work contains the text of the great Syriac "Book of Medicines", edited from a manuscript in my possession, and an English translation of the same, with Introduction, Index, &c.; these are here published for the first time.

The first section of the Book of Medicines consists of Lectures upon Human Anatomy, Pathology, and Therapeutics, to each of which is added a series of prescriptions of the most detailed character, which the author recommends to be administered in the treatment of the various diseases described in the Lecture preceding. These Lectures were translated from Greek into Syriac by a Syrian physician, who was probably a Nestorian, and who was well acquainted with Greek and Syriac; and he may well have been attached to one of the great Medical Schools, which existed at Edessa (Urfa) and Âmid (Diarbekîr), and Nisibis, in the early centuries of the Christian era. The style of the Syriac is fluent and good, and exhibits everywhere the touch of a master hand. Unfortunately the name of neither author nor translator is given, and

more than two of the Lectures are wanting in the manuscript.

The system of medicine expounded in the Lectures is, fundamentally, that of Hippokrates, the "Father of Medicine", whose actual words are quoted in many places. The frequent appeals made by the lecturer to the evidence derived from dissections of the human body proves that he did not view the bodies of the dead with the same respect as the Egyptian and early Greek physicians. And they suggest that he held the same views about the importance of dissections as Herophilus of Chalcedon, a pupil of Praxagoras of Cos, physician in ordinary to Ptolemy Soter (B.C. 323—284), who is said to have dissected the bodies of the dead, and vivisected those of convicts. The Lectures afford ample proof that their author must have devoted much time and study to the results that he obtained from dissections and to the application of them to the cases that he was called upon to treat.

The Lecturer, like Hippokrates, regarded diseases as the result of perfectly natural causes, and thought that they were produced by interference with the laws of nature. According to him, the human body in a state of health contains various kinds of bile (red, yellow, reddish-yellow and black), and phlegms, rheums, and chymes, in quantities the proportions of which are fixed by the natural laws that govern the body. When these quantities are present in their proper proportions the body is healthy; when any one of these humours

is present in any member in excess, disease is the inevitable result. The effect of the excess of a humour is to produce an abscess, or to bring about a stoppage in the veins or arteries, or to change the composition of a member; when any one of these three things happens, the natural functions of the brain or heart, or of some muscle, nerve, tendon or sinew, are interfered with, and disease manifests itself.

In spite of the lecturer's belief in the value of dissections, his knowledge of anatomy is not great, and he makes little distinction between veins, arteries, nerves, tendons, sinews, and ligaments. About the primary importance of the brain, heart, and liver he has no doubt. The brain is the "head" or "governor" of the senses from the beginning, for by means of the nerves it sends the power to feel into all the members of the body. Cut a nerve, and the member served by that nerve at once loses the power to feel. The heart is the dominant member of the body, for from it, as from a fountain, by means of the veins, life is transmitted to every part of the body. The "throb" of the arteries, *i. e.*, the pulse, which proceeds from the heart, makes manifest to us all the diseases that attack the body. The heart is a kind of governor of the body, the brain gives sensation and motion, and the liver is the "head" of the function of nourishment, for it changes food into blood. Any alteration in the "composition" of the heart produces death, for when this takes place, the functions of the brain and liver, and of every member

of the body, are immediately suspended. The lecturer devotes much attention to diseases of the lungs, liver, spleen, and bladder, and if his descriptions of these organs be compared with the cuts and illustrations given in Sir RICHARD QUAIN's "Elements of Anatomy" (ed. Schäfer, Symington, and Bryce, London, 1909—12) they appear, at least, to a layman like myself, to be generally correct. There is no evidence that the lecturer had ever thought of counting the beats of the pulse, but that he attached great value to the evidence of the "throb of the veins" is clear from his remarks about it in connection with fevers.

Throughout his work the lecturer inculcates persistently the great importance of what physicians in these days call prognosis, diagnosis, semeiology, aetiology and dietetics. The eye, the ear, the nose, and the hand must all help the skilled physician in treating diseases, and the appearance of every member of the patient will tell him something about the disease that he is called in to heal. He must be able to weigh the relative value of every symptom. He who cannot make a correct diagnosis cannot heal the disease, is the dictum of the lecturer. And the wise physician must also take into account when treating a patient his age, his physique, the kind of life he has led, his personal habits, the nature of the country in which he lives, the season of the year in which his sickness attacked him, and the state of the atmosphere. Equally important is it to consider what the patient should

eat and drink, and to take care that food suitable to his condition is supplied to him. And the lecturer prescribes a course of diet for those who are not sick, of which the following extract will give a good idea. In the month which includes a part of September and a part of October "It is right to avoid honey and "cream. Eat the flesh of birds of all kinds, and meat "cooked with garlic, and drink wine. Eat no vegetable "except rock parsley, gourds, leeks, carrots, and *babhûlâ* "with honey, after food. And drink the following "medicine every day: one drachm of aniseed, and one "drachm of peppercorns, crushed together and drunk "in wine and honey water. This medicine is good for "stabbing pains and pains in the knees, and it increases "the seed in men, and it hath been well tried, and is "a sure remedy. And also get married in this month". Again, in May and June "Eat no roast meat, and "avoid olive oil and eggs, and fatty substances, and "all kinds of wine, and cream, and fat, and do not "eat gourds" (pp. 644—645). Over-eating and over-drinking are regarded by the lecturer as the causes of many sicknesses, and he quotes with approval the saying of one of the philosophers, "I wonder how a "man who does not over-eat himself can ever die". In treating most diseases the lecturer advocates bleeding and purging. For bleeding the place usually chosen is one of the arms, but the veins in other places, *e.g.*, behind the ears, may be "cut" with advantages. Emetics, purges, and enemas are most important, and

everywhere the physician is advised to empty the body as a preliminary to general treatment. Fomentations, poultices, and baths are also regarded as potent means of healing. Next in importance come suitable food, a cool, airy dwelling place, proper clothing, water taken from a swiftly running stream, absence of all mental and physical fatigue, and sufficient sleep. The medicine prescribed must, of course, be taken regularly.

A very important feature of the Book of Medicines is the series of prescriptions found in it; these number nearly one thousand. Many of these are attributed to the older physicians, *e. g.*, Galen, Dioskorides, Solon, Philo, Philagrius, Theodoretus, &c., and many are of Egyptian, Persian, and Indian origin. They resemble in form those found in the Ebers Papyrus, and in some of them, *e. g.*, those for diseases of the eye and stomach, the Egyptians, Greeks, and Syrian physicians prescribed similar medicines. The lecturer assumes that every physician is able to write prescriptions, if it be necessary to do so.

From first to last the lecturer proclaims boldly the independence of the art of healing, and its freedom from the trammels of magic and priestcraft. He claims for himself no special knowledge, and no peculiar power. He does not regard his art as complete or perfect, for he asks in one place (p. 10), "Do not all "physicians learn by experiment?" He speaks with respect of the "ancients", but the men to whom he

efers under this appellation were not the priests who used spells and incantations when administering their "secret" medicines, but the great founders of Greek Medicine, the "Asclepiadae" and Hippokrates and his followers, who were the first to give medicine the status of a science.

The second section of the Book of Medicines is astrological in character, and was included in the manuscript by some student or scribe who could not free himself from the trammels of the beliefs of some of his contemporaries. Not satisfied with the medical system of Hippokrates he had recourse to omens, portents, spells, divinations, and planetary forecasts in order to find out whether a woman had conceived, and if so whether the unborn child would be a boy or a girl. As a complete summary of the contents of this section, and a translation, are given further on nothing more need be said about it here.

The third section contains four hundred prescriptions, many of them of a most extraordinary character; these must have been written by "physicians" who were both ignorant and superstitious. These prescriptions have, however, some value, for they illustrate the folk-lore of a part of Mesopotamia, and preserve a number of popular beliefs and legends about birds, animals, magical roots, &c. The curious enquirer will find many parallels to them in statements made in mediaeval "Bestiaries".

In editing the Syriac text I have followed my

manuscript authority closely. The type was set from the manuscript itself, and I have only attempted to correct obvious slips of the pen of the copyist; in a few words I have supplied vowel points. The passages and words that are unintelligible to me are indicated in the translation by dots.

The translation has been made as literal as possible, and I have made no attempt to introduce into it modern medical terminology. The author of the lectures was well acquainted with the branches of the healing art which are to day called prognosis, semeiology, symptomatology, aetiology, dietetics, &c., but as he had no definite names for them, or at any rate does not use any, I have not introduced these modern words into the translation. In the lectures many diseases are mentioned for the names of which I can find no exact equivalents; this is due partly to the very vague descriptions of the diseases which are found in the native lexicons, and partly to the want of adequate medical knowledge on my part. Among the diseases of the eyes that are mentioned by the author I am sure that ophthalmia, cataract, and glaucoma are included, because I have heard natives of Mesopotamia, who were suffering from these diseases, describe them almost in the same words as those used in the Lectures; but the lecturer only uses general descriptions, and has no names for these three diseases. Again, in describing fevers it is tolerably certain that among those for which he describes the proper

reatment, he includes chicken pox, small pox, measles, German measles, scarlet fever, typhoid fever, typhus, &c., but he has no name for any one of these diseases. He speaks of blotches, "spots", pig-sores, red sores, hard sores, running sores, soft sores, pustules, carbuncles, whitlows, abscesses, ulcers, and, in connection with them, of fever, burning fever, blazing fever, &c., but only a physician can name the various diseases that he describes. A similar difficulty meets the translator in the case of the names of certain drugs, and of plants and herbs used in medicine. And although I have consulted all the native descriptions enshrined in the *Thesaurus* of PAYNE SMITH, and in the Lexicon of Bar Baḥlûl edited by Duval, and the Neo-Syriac Lexicon printed by the Dominican Fathers at Môṣul in 1900 (ܡܠܬܐ ܕܠܫܢܐ ܐܪܡܝܬܐ), there are many names for which I can find no satisfactory English equivalent. I am indebted to Dr. LOEW's invaluable work *Die Aramaeischen Pflanzennamen*, Leipzig, 1881, and to Sir LAUDER BRUNTON's *Pharmacology, Therapeutics, and Materia Medica*, 2 vols, London, 1893, for many suggestions, which I have adopted.

It is now my pleasing duty to thank the Council of the Royal Society of Literature of the United Kingdom for undertaking the publication of this work. Their munificence has placed in the hands of Syriac scholars the complete text of the most important and most perfect Syrian treatise on Anatomy, Pathology,

and Therapeutics known to us, and has given to the great world of students of the History of Medicine in Antiquity a mass of material that cannot fail to be of the highest interest to them. To Sir EDWARD WILLIAM BRABROOK, C.B., Director of the Society of Antiquaries of London, and to PERCY W. AMES, LL.D., F.S.A., I am indebted for the kindness and consideration that they have shown me during the performance of a long and difficult piece of work. This edition has been printed by Messrs. W. DRUGULIN, and read by Dr. CHAMIZER, to whom my thanks are due for the care that they have shown in the typographical portion of the work.

E. A. WALLIS BUDGE.

British Museum,
April 14, 1913.

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INTRODUCTION.

DESCRIPTION OF THE MANUSCRIPT OF THE "BOOK OF MEDICINES".

THE Syriac text of the "Book of Medicines" printed in this volume is edited from a manuscript that was copied at my own expense at Alḳôsh, a town about thirty miles from Môṣul on the Tigris, by Îsâ bar-Esha'yâ, a deacon, the son of Cyriacus, the deacon, whose native village was Eḳrôr, in the district of the Sendâyê. It consists of two hundred and eighty-nine paper leaves measuring thirteen and a half inches by nine and a half inches. Each page is occupied by one column of writing, and a full column always contains twenty-eight lines. The volume is written in a fine, bold Nestorian hand, with numerous vowel-points, &c. The paper is tough and good, and every leaf has been made smooth and shiny by rubbing with a glass bottle. The headings of the Chapters and sections are written in red ink. There is no ornamentation of any kind.

The volume comprises:

I. The greater part of a work on Human Anatomy, Pathology, and Therapeutics, as formulated by Greek physicians, and accepted by certain Syrian physicians, at least. The first two Chapters, and probably two at the end, are wanting; and there are a few gaps in the text near the end, due to the illegibility of the passages

in the manuscript from which my copy was made. The following are the Chapters:

Chapter III. On all the sicknesses (or, diseases) that take place in the head, and first of all on injuries [thereto], and on mental functions (or, the operations of the mind and the reasoning powers). Fol. 1 *b*.

Chapter IV. Of the injuries that happen to the organs of breathing, and of all the ailments that affect the nostrils and the symptoms thereof, and of their cure, and of the medicines that are good for them. Fol. 30 *a*.

Chapter V. Of the composition and placing of the eyes, and of the injuries that happen to them, and the symptoms of the same, and of the means to be employed in healing them. Fol. 33 *a*.

Chapter VI. Of the composition and construction of the tongue, and on the injuries that attack it, and on their symptoms. Fol. 46 *a*.

Chapter VII. Of the diseases of the ears and of the hearing. Fol. 48 *b*.

Chapter VIII. Of the faculty of feeling and of the injuries that occur in the nerves. Fol. 53 *a*.

Chapter IX. Of the disease that is called the strangles, and of all the ailments of the mouth. Fol. 74 *b*.

Chapter X. Of the injuries that happen to the organs of speech. Fol. 85 *a*.

Chapter XI. Of difficulty of breathing, and shortness of breath, and asthma. Fol. 90 *a*.

Chapter XII. Of the bursting-forth of blood from the internal organs. Fol. 96 *a*.

Chapter XIII. Of the symptoms of the injuries that take place in the lungs, and in all the organs of the breast. Fol. 104 *a*.

Chapter XIV. Of the injuries that happen to the heart, and of their symptoms. Fol. 121*b*.

Chapter XV. Of the diseases that attack the stomach, and of their distinguishing features, and of the means to be employed in healing them. Fol. 128*a*.

Chapter XVI. Of the diseases that attack the liver. Fol. 158*a*.

Chapter XVII. Of all the diseases of jaundice. Fol. 182*b*.

Chapter XVIII. Of the symptoms of the diseases of the spleen. Fol. 189*a*.

Chapter XIX. Of the symptoms that take place in the bowels, and of all the various kinds of looseness of the belly. Fol. 194*a*.

Chapter XX. Of the symptoms and distinguishing characteristics of the diseases that subsist in the intestines of the colon. Fol. 201*b*.

Chapter XXI. Of the symptoms of disease that appear in the kidneys. Fol. 209*b*. [Incomplete.]

The remainder of Section I, and the beginning of Section II are wanting.

II. Forecasts derived from stars. Fol. 211*b*.

Lunar calculations and tables. Fol. 214*b*.

A long series of short sections dealing with divinations, planets and planetary influences, the Signs of the Zodiac, and their influences on the lives of men, tables of lucky and unlucky days, calculations as to the probability of sick men recovering, auguries for journeys, the course of the circle of heaven, eclipses, divisions of time, portents from the Treatise of Hermes, weather forecasts, dieting, &c. Fol. 215*a*—261*a*.

III. A series of four hundred "native" prescriptions, which were used by physicians who were unacquainted

with the theory and practice of Greek medicine. Fol. 261 *b*—285 *a*.

IV. List of the names of medicines arranged in alphabetical order. Fol. 285 *a*.

V. Colophon. Fol. 289 *b*.

The manuscript, from which my copy of the "Book of Medicines" described above was made, was one of a small collection which belonged to a native of Môsul, the famous town on the Tigris opposite the ruins of Nineveh (Kuyûnjik), and which he guarded jealously. After much talk he agreed to allow a copy of it to be made by one of his friends who was a scribe, and he allowed a collation of the copy to be made with his manuscript by another copyist. His manuscript was, it seemed to me, written in the twelfth century. Its size was quarto, and it was bound in the ordinary thick, brown leather covers of the period. It was, unfortunately, incomplete. Three or four quires at the beginning, and three or four in the middle, and several leaves at the end of the manuscript, were wanting. From a few of the leaves portions had been torn away. During the short examination of the manuscript which I was permitted to make I found nothing that shewed where, when, or by whom it had been written. Its size and general appearance suggested that it had been copied in some monastery on or near the Tigris, in which it had formed part of the library, for, had it been intended for the private use of some monk, the manuscript would have been of smaller size. The quires that had been torn away from the beginning must have contained the Introduction and the first two Chapters of the Book of Medicines, and it is very probable that there were in them theories or statements that were

.ot acceptable to the monkish readers into whose hands he manuscript must at one time or another have fallen. The later Chapters that were contained in the quires acking at the end of the manuscript probably dealt vith the organs of reproduction and their diseases; information of this kind may have been considered to e both unsuitable and unnecessary for ascetics and ecluses, and the Chapters may have been torn out in onsequence. The contents of the extant Chapters of he Book of Medicines may be now briefly summarized.

In the **Third Chapter** the head and its diseases re treated of. The functions of the body are of two inds, those that are due to the spirit, or soul, and hose that are due to the natural body. The functions f the spirit are of three kinds, which belong to the nind, and senses, and motion respectively. The brain s the source of all these. The operations of the mind re of three classes, each of which corresponds to one f the three cavities of the brain. One cavity produces hantasy or imagination, another the thinking power, nd the third the memory. The brain is not an organ f perception only, but the source of all sensation and f all nerve power. If a nerve be severed, the member erved by that nerve loses all power of sensation. In leep the senses are wholly or partially inoperative; in he former case, the sleep is "deep", in the latter light". During sleep the soul rests, but the body vorks, and digestion goes on satisfactorily. Sleep and ood restore the waste of the power of the body caused y working. During sleep the heart beats gently, but he brain never rests. Men fall asleep after exertion, fter partaking of food, after drinking much wine, and

after bathing in hot water which they pour over their heads. These things refill the brain that has become emptied or "dried up" through exertion. Cold and moisture in the brain produce deathlike senselessness and stupor. "Wet" medicines produce sleep, but "cold" medicines produce stupor only, together with a confused perception and inertness. Excessive heat or dryness causes wakefulness, just as does any acid or bitter medicine. The principal diseases of the brain are apoplexy, epilepsy, or the "falling sickness" and sleeplessness, or insomnia, delirium, and unconsciousness; these affect the whole body. There are also diseases of the brain that affect one, two, or three faculties of the mind only. The faculties of the mind are rendered active by heat, and under its influence rapidity of thought, talkativeness, and versatility are increased; cold and phlegm produce apathy of mind and torpidity in the members. According to Hippokrates, "Excessive "sleep and excessive wakefulness are equally bad". Bile and phlegm produce stupor and torpor, and when mixed together produce a pain in the brain, which is partly hot and partly cold. Pain in the brain is caused by some change in its own composition, or in that of the arteries that are in it, and by an increase of moisture in the brain.

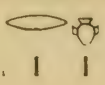
In making the diagnosis of a patient suffering from some disease of the brain, we must first find out if his sleep is "heavy" or "light", for the character of the sleep indicates what kind of change is going on in the composition of the brain. We must also examine the matter that is ejected through the nostrils and mouth. This will inform the physician what kind of change is going on in the brain; if the change is caused

by cold, then a hot treatment must be employed, and if by heat, a cold, wet treatment must be prescribed. The brain must be made neither too wet nor too dry. When we know the cause of an ailment of the brain, and therefore of the mind, we can cure it, but when the ailment is associated with a diseased member of the body we cannot.

Epilepsy, or the **falling sickness**, is accompanied by a rigidity of the body which is temporary, and is caused by the blocking up of the exits of the breath, or "soul-spirit", by thick chyme; the roots of the nerves also quake and twitch. The primary seat of the disease is located either in the medial or in the posterior cavity of the brain, probably in the latter. It really does not matter where the seat of the disease is; what we have to do is to effect a good cure", and to remember that the disease is caused by the thick and viscous chyme, which collects in the cavities of the brain where the "soul-spirit" that works the brain is situated. We must, however, find out what kind of chyme it is that blocks the cavities; it may be one of the phlegmatic chymes, or one of the chymes that are formed from "black bile", or the "living chyme" that is found in urine, or the "glasslike" chyme, or that which is found in saliva. The intensity of the disease depends upon the thickness of the chyme; if it be thick, attacks are frequent and serious, if it be thin, they are less frequent and not serious. Madness is produced when the chyme exists in excess in the brain; this chyme is due to black bile. Moderate insanity is due to the chyme of yellow bile, but the chyme of reddish-yellow bile produces the madness of which violent outbreaks and

cruelty are the characteristics. Savage and ferocious madness is due to the burning of the reddish-yellow bile in the brain. People who are "idiots" must not be classed with madmen of this kind, for they experience no pain. The delirium caused by fever is caused by "hot vapours", which go up into the head from the belly, for the belly and the head are partners, and they act in sympathy, because of the great size of the nerves that go down to the "mouth of the belly"[1] from the head. For this reason with all injuries to the head that affect the "milk of the brain" vomitings of bile are associated, and pains in the head are accompanied by nausea and pain in the stomach.

Melancholia is caused by thick chymes when they are in the matter of the brain in excess; these chymes affect the brain like an organic disease, or like homogeneous substances. When the vents in the brain are blocked up the disease is organic, but when the brain itself is diseased melancholia is caused by a change of its substance. This observation was made by Hippokrates in the Sixth Chapter of his Treatise on the Comings of Sicknesses, but the views of this physician, so far as they can be derived from his subsequent remarks about the change of substance causing the disease of melancholia, have been abandoned by all physicians. If melancholia is caused by the circulation of black bile throughout the body, we must, to effect a cure, begin by blood-letting; if the black bile is in the brain only it is useless to let blood from the body. The bodies of persons that are soft, and white, and fat, never contain the chyme

[1] Compare the Egyptian *ra àb*  "mouth of the belly".

f black bile; but it is produced in great abundance ı those who are spare of body, of dark complexion nd hairy, and in those who have dilated veins it ; produced in abundance. Certain men with fair or ıddy complexions do produce black bile if they be ppressed with the cares of business, or if they do ithout sleep, and if they overwork, and are unduly nxious about the affairs of life. In treating cases of ıelancholia it is all-important to obtain information om the patient as to his habits of life, the food he ats, and his natural constitution, and at the same me the physician must take into account the season f the year, his natural surroundings, and the state of ıe weather before or during the attacks. When the hysician is certain that the blood in all the body is ilious, he must let blood from the middle vein in the rm, which comes from the shoulder and passes through ıe upper arm down to the hand.

In connection with diseases of the head we must ote the **sympathetic weakness of the epigastrium,** hich is described by the physician Diocles in his ork entitled "Of diseases, and the causes why hysicians exist". The effect of this weakness is inflation" and flatulence, eructations, abundant saliva, urning heat in the epigastrium, distention of the owels, and pains in the belly and shoulders; these ains come on as the result of both eating and fasting.)iocles attributed this weakness to excessive heat in ıe "veins" that receive the food from the belly, nd to thickness of the blood. The food is not ssimilated, and inflammation arises, and vomiting takes lace. Or it may be that there is a boil or ulcer on r by the "mouth of the belly", and the food cannot

pass down into the body. The observations which Diocles made on the symptoms of the ailment are far too short, and he ought to have described fully the symptoms of disease in the epigastric region.

Again, Hippokrates tells us that the intellect of a man will become weak if he be oppressed by fear and sorrow too long, but he says nothing at all about the cause of the mind becoming weak. This is a point worth enquiring into. Supposing there is heat in the veins, and supposing that an ulcer does exist on the mouth of the belly, there is no reason why the mind of a man should become weak because of these things. We know well that the belly becomes flatulent, and that flatulence is relieved by eructations and vomitings, but I do not see my way to connect weakness of the intellect with disease of the belly. Those who suffer from epileptic fits are attacked by pains that arise from disease in the brain, as well as in the belly.

Fear is always present in those who are weak in intellect. One thinks that he is an earthenware pot and is afraid that he will be broken. Another is afraid that Atlas will become tired, and slipping out from under the sky will let it fall down and crush him; another is in constant fear of death, and another is terrified by darkness. The cause of every kind of fear in a man is the black bile, for it clouds the intellect, and changes the nature and constitution of the soul, or mind. Since mind and body are intimately connected, it follows that when weakness of mind is associated with pains in the belly, the mind will return to its normal state when digestion is complete, or after vomiting and stool. Physicians may if they

please attribute such weakness of the mind to disease of the brain or to disease of the epigastrium, but, when nothing untoward is happening in the epigastrium, it is clear that it is due to disease of the brain, caused by the presence of the black bile. I myself have often cured cases of dementia by the frequent use of baths, and by carefully regulated dieting, especially when the chyme has not had time enough to establish itself thoroughly. In obstinate cases more drastic treatment is necessary.

As to the **falling sickness**, the physicians have been very careless in describing it. This sickness is of three kinds, and in each of them the brain suffers pain. This pain is produced either by disease in itself, or by some thing that is sent up into it from the belly, or from some member. In the case of a boy thirteen years of age, whom a number of the ablest physicians were endeavouring to relieve, the boy declared that the pain went up his leg into his thigh, and thence into his body, whence it passed by way of his neck into his head. When it reached the head he was no longer sensible of it. When asked what it was that went up into his head, he could not say, but "a certain young man, who was not a person of learning",[1] said that that which went up into the head was like a cold blast, which changed the composition of the members, or that it was some spirit substance. The chyme that was in the suffering member possessed some power like that which exists in the venom of noxious reptiles. When the scorpion stings a man, and when a tarantula spider bites him,

[1] The author here, of course, refers to himself.

these creatures inject into his body some substance that produces a great change in it; the same is the case when a man is struck by the tail of the sea roach. And it is possible that when one member is diseased, it may emit some substance that permeates the whole body, as in the case of the boy whose leg was injured, as we have already stated. In cases of scorpion stings and the bites of vipers I recommend that the members be very tightly bandaged about the places where the bites are, for bandagings of this kind are very beneficial to the sufferer. I have had much experience in dealing with such cases, and I quote three instances in support of my statement.[1]

We must know that the falling sickness is caused by the presence of acid chyme in the brain, and the spasms and twitchings that take place in the body during attacks of it resemble the spasms of the belly in certain diseases of the stomach. The stertorous breathing during attacks indicates that the brain is suffering much pain. **Vertigo** is due to some disease of the brain, but it can be induced by the sympathy of the brain with the stomach. Archilogenes, in his Treatise "On Protracted Ailments", tries to distinguish two kinds of vertigo: the one he attributes to the brain, and the other to the stomach, but I think that pain in the head is caused by the head itself. Vertigo may sometimes be cured by severing the tendons behind the ears.

Headache is obviously an ailment of the head. In some cases it comes apparently without cause, and the sufferer seeks repose in a dark and quiet place. In

[1] See page 25.

some cases the throbbing resembles the blows of a hammer, in other cases the sufferer feels as if his head were being crushed, or torn asunder, and often the intense pain goes to the very roots of the eyes. Headaches are due either to some change that takes place in the membranes of the brain, or in the membrane under the skin. Sometimes headache comes in one half of the head only and extends downward to the base of the head. Headaches are caused by the drinking of wine, and by strong scents, which often produce nausea and vomiting, and are always accompanied by changes in the brain. The causes of headaches are either external and predisposing, or internal and initial. The pain of headache is of three kinds, which are due to: 1. foreign substances, but similar to those in the brain; 2. organic ailments; 3. some wound in the head, caused either by disease or violence. There are also headaches due to the sympathy of the brain with the belly.

As to the **size and shape of the head**, a small head usually indicates that the brain is badly constructed. Well-formed heads, *i. e.*, those which are round and have firm veins, and delicate features, and sharp, steady and bright eyes, indicate moral excellence. Heads that are long and that droop forward usually suggest wickedness in their possessors. Large heads usually suggest a bad brain. Folk who possess a well-balanced brain usually have red hair, and they do not quickly become bald. The brain may be hot, or cold, or moist, and each kind is known by the physical characteristics which I here describe (see pages 34 and 35). The head suffers pain often through the heat of summer, or hot climate, a squalid mode of life, and overwork.

[The author next devotes a series of paragraphs to

the various kinds of headaches that he has enumerated, and at the end of each he describes the treatment that is to be followed. He describes the aspect which the houses of certain patients ought to have, and he gives careful directions as to diet. Speaking generally, he employs as remedies things that are of opposite natures to the diseases. As to the headache which follows the excessive drinking of wine, he says that no definitions or regulations can be laid down, "for drinkers of wine "are found at all times, and in every place, and among "people of all ages and conditions". The intensity of the headache is in proportion to the quantity of wine drunk, and the headache is solemnly prescribed for as if it were a serious disease. For the cure of the pains in the head that are caused by the stomach he advocates the use of emetics and enemas; as an emetic he prescribes radishes and honey, or oxymel,[1] *i. e.*, honey and vinegar mixed. For the cure of pains in the head which are due to the head itself, blood-letting and purgatives are advocated. If these fail, recourse must be had to plasters on the head, injections through the nostrils, and lotions that reduce the operations of the mind (sedative lotions), and cutting off the hair, cuppings, incisions in the flesh, pounding the hands and feet (massage!), and the cutting of certain veins and arteries. The veins to be cut are those in the temples and behind the ears, and the vein that runs down between the eyes; sometimes when it is necessary to keep a cut open the edges are cauterized to prevent their joining. These observations are followed by a series of prescriptions for pills, gargles, liniments,

[1] Or honey water and hiera pikra.

ointments, plasters, &c. which may be employed in the treatment of headaches and other ailments of the head.]

In the **Fourth Chapter** the injuries that attack the **organs of breathing** and the **nostrils** are discussed, and the treatment of them is described, and a number of prescriptions are given. The function of breathing is performed by the front cavities of the brain and by the nostrils, which serve both for smelling and for breathing. The function of breathing is stopped by a boil in the nose, or by a fleshy growth therein, or by the sore called "polypodium", or by a flow of blood, or by some injury to the head. If the breathing be stopped by some injury to the brain, make use of bathings, and spongings, and plasters, and draughts, and even of blood-letting. If the breathing be obstructed by haemorrhoids or fleshy growths in the nose, cut those out with an iron knife, or cauterize them, and cleanse the wounds with astringent substance which are to be pounded and blown up into the nose daily. In cases of obstinate bleeding from the nose, dip plugs [of wool] into a mixture of aloes, frankincense, and vinegar and insert them in the nostrils. Opium and burnt vitriol may also be used. If the bleeding does not stop, lay the patient on his back, pour cold water over his face, put plugs dipped in vinegar in his nostrils, bind his hands, feet, and testicles tightly, and cup him above either the liver or spleen, and bleed him, and administer injections or purges.

Cold in the head is caused by a change in the composition of the brain, which becomes overcharged with rheum; this it ejects by the nostrils. "Rheum" is the name given to the moisture that flows from the

brain down into the mouth, and "catarrh" is the name of the moisture that flows down from the brain into the nostrils. If rheum enters the throat it causes deafness, and if it reaches the gums and palate a boil is produced. If it descends to the two sides of the mouth it causes mumps. Catarrh is cured by inhaling the fumes of burnt vinegar, and by bathing and washing the feet in hot water; the patient must also anoint his head, and anus, and genitals with aromatic oil. He must abstain from meat and wine, drink hot water, and eat light and easily digested food.

The **Fifth Chapter** treats of the **eyes**, and of diseases of the eyes, their symptoms and cure. There are two optic nerves that proceed from the first opening of the brain; these "mingle" (*i. e.*, run parallel, or are twisted together), and then separate, the one turning to the right and the other to the left. Along these nerves the power of sight is transmitted. At the end of each nerve is the fluid which is called "glass", because it is like unto glass. Over this fluid is the grape-like tunic, and in its centre is a "cavity" (*i. e.*, the pupil of the eye), wherein the sight is situated. Above this tunic is the second fluid (*i. e.*, the cornea) which some say is like crystal, and others like the white of an egg. The first fluid is called "crystalline", and the second "horny", because it is like the thin transparent slabs of talc (?) that are inserted in lanterns, when men wish the flame in the lanterns to give light and not to be blown about by the wind, or extinguished by the rain. Above the tunic of the eye is a net-like membrane, which is of a fleshy nature and contains multitudes of small veins, which in diseases of the eye become over-

charged with blood. Outside this membrane are the eyelids and eyelashes, and the angles formed by them. The eyes are worked by six muscles which are set in motion by the nerves of the brain. Injuries to the eyes are of three kinds and these are caused by: 1. disease of the eye itself; 2. defect in the power of sight; 3. disease in one of the auxiliary members of the eye. The crystalline fluid is sensitive, and it owes this sensitiveness to the nerves that come from the brain. An injury to the tunics, or muscles, or any part of the eye, causes the sight to be impaired, and even blindness. Eight changes of composition take place in the eye, as in the other members. Sometimes the luminous spririt that comes from the eye is wanting partially or wholly. Disease in the optic nerve destroys sight. The upper eyelid is worked by muscles, but the lower eyelid does not move at all. Phantasm appear in the eye, and are due either to disease in the eye itself, or to the stomach, or to fever. "Mistiness" comes before the eyes as a result of gazing too much on the sun, or living too long in a dark place, and cataract is caused by the presence of some opaque humour between the cornea and the crystalline fluid of the eye, which congeals in front of the pupil of the eye. Other diseases of the eye are caused by constriction of the tunics, which dries up the eye; by smoke, fat, narrow, and milk touching the eye; by sores that eat away the eyes, in whole or in part; and by "diarrhoea and inflammation" (ophthalmia?), which produce such agony that people who suffer from this disease are driven to commit suicide. As for the rheum that comes from the brain, if it enters the eye it produces granuation, swellings, watery humour, pus, and boils, or styes,

in the corners of the eyes. The proper treatment for this disease is to cut the veins of the temples and those behind the ears. There is also a disease of the eye that arises inside the "bowls" of the head, and this is very difficult to cure. In the Ṭepherâ disease (*i. e.*, πτερύτιον) a membrane like a net grows over the eyes, and this must be either removed by medicines or by cutting. Sometimes the eyelashes grow inwards and pierce the eyes. Among sores that attack the eyes are the "shûrnâḳâ", and the "sôrîghâ" or the "nâsôrâ"; the last named grows in the bones of the nostrils, close to the corner of the eye, and if it discharges into the eye it destroy the sight. To cure this, the sore must be opened and then cut right out down to the bone. Eyes that are small and sunken are the most highly esteemed; large, protruding eyes are generally weak.

In treating diseases of the eyes we must make the patient eat and drink sparingly, and abstain from copulation and he must rest; if there be blood in excess, it must be let from the upper vein of the arm, and, if any of the pains in the eye are due to the stomach, we must excite vomiting by means of a dose of hiera pikra.[1] Baths and fomentations are also very useful, but if the pains continue we must cut the veins and arteries in the head as in the case of headaches. Bathing the head with infusions of chamomile, aniseed, trigonella, origanum marjoram, and mugwort are very useful, and to allay irritation in the eyes use oil of roses, or oil

[1] Or Pulvis Aloes cum Canella (Hepatic Aloes 16, White Canella Bark 8). See Martindale & Westcott, *Extra Pharmacopoeia,* 13th edit. p. 120; Butler, *Textbook of Materia Medica* p. 114; and on Canella Cortex see Lauder Brunton, *Pharmacology,* vol. ii, p. 867.

of violets, and the tincture of the plant called "live-for-ever".

[Here follows a long series of prescriptions for ointments, eye-powders, and lotions of many kinds. In several of these the principal ingredients are white lead (*i. e.*, acetate of lead), and Cadmin, copper and opium, and when I was in Môṣul and its neighbourhood in 1889—1891 these were in common use among those who suffered from ailments of the eyes. The most acceptable gift to many natives was half a pound of acetate of lead or sulphate of copper; opium could be obtained in the bazaar without difficulty.]

The **Sixth Chapter** treats of the composition and construction of the **tongue**, and of its diseases.

The nerves that come to the tongue and produce the sense of taste and feeling issue from the third opening in the brain, whilst those that give it motion issue from the seventh opening, which is close to the beginning of the spinal cord. The tongue is not only an instrument for tasting, but it assists in speech, and its auxiliaries in this function are the lips, the teeth, and the nose. Injury to speech is caused by some defect in the brain near the spot where the seventh nerve-opening is. The principal organic diseases of the tongue are caused by boils, and by hard, obstinate swellings containing pus. The cause of these is often over-fullness of the body, and the remedy is blood-letting, and we must clear away the chyme which is in excess by means of cathartics. If necessary, we must cut the veins under the tongue, after the body has been emptied. Gargles, lotions injected into the nose, wet compresses on the head and neck, and hot band-

ages on the head and nape of the neck, are very useful. The food of the patient at this time must be light and easily digested, and hiera pikra must be used if necessary. For gargles use infusions of extract of foxgrapes, chicory, lettuce, polygonum, sour milk, lentils, dried roses, rind of pomegranates, worm-root, mulberries, beetroot, rhubarb, myrtle, olives, &c. A gargle made of mustard and honey is very efficacious, and baths are very beneficial.

[This Chapter contains two prescriptions only, and each is to be used for a relaxed tongue. The remedies given must depend upon the symptoms, and must be in accordance with the general rules that have been laid down as regards treatment of diseases of the head and nerves.]

The **Seventh Chapter** treats of diseases of the **ears** and defective hearing. The sense of hearing is effected by the nerves that come from the fourth opening in the brain. As all parts of the ears are plainly visible we can see at once when they are diseased, but sometimes there are in the ears diseases of which the symptoms are not visible, and in such cases we must make a very thorough diagnosis. If the hearing alone is affected, we attribute the defect to disease in the aural nerve, but if defective hearing be coupled with defects in other members, we must then attribute it to disease of the brain itself. Diseases of the ears resemble diseases of the eye, and the operations of the internal limit of the tube of the ear are to the sense of hearing what the crystalline fluid is to the eye. The folds of the ear also may be compared to the tunics of the eye. Diseases of the ear are caused

by boils, or ulcers, or abscesses, or by some abnormal fleshy growth, or even by the wax that blocks up the tube. The sounds, singings, and whistlings that are often heard in the ears are due to the over-sensitiveness of the brain, or to wind blowing into them, and heat and cold also produce pain. Sometimes the ear is perforated by a sore that eats into it and causes intense pain. External causes of diseases of the ears are bath-water, or some poisonous substance, or insect, or a particle of stone or some other substance. In cases where disease of the ear is caused by overfullness of the brain, or of the whole body, and where there is blood in excess, we must let blood from the upper vein of the arm, and get rid of the chyme which is in excess by means of hiera pikra, and empty the brain by means of gargles, and excite sneezings. And we must apply medicines to the tubes of the ears, and so free them from any obstruction.

[Here follows a series of prescriptions, which are said to be good for the ailments caused by cold, and stoppages, but which are useless for those that are caused by diseases accompanied by inflammations, and for the deafness that is caused by "emptiness". Next comes a series of general prescriptions for boils in the ears, or any kind of sore that produces pain. Among the remedies enumerated is the treatment of the ear by the steam of a medicinal infusion. Thus it is said:—'Infuse chamomile, dill, mugwort, laurel leaves, king's 'crown (melilotus), mint, and thyme in water in a 'vessel, the mouth of which is well plugged up. Place 'in the mouth of the vessel a reed tube, and let the 'place where the reed is inserted be well covered up 'so that the steam of the water may not escape, and

"then let the patient place his ear over the tube so "that the vapour of the infusion may rise into his ear." These prescriptions are followed by another series, in which the ingredients of each lotion or liniment are carefully given. To remove foreign substances from the ears we are told to dip a needle that is used for applying stibium to the eyes into gum or glue, and to insert it carefully in the ear; in most cases the substance that is causing the irritation will stick to the needle, and so may be removed. Or we may use a small pair of tweezers, and take it out. If these means fail we are told to "blow into the ear some greasy "substance. And the patient must close his mouth and "nostrils, and incline his ear towards the side which is "affected, and lay the palm of his hand over his ear, "and then leap up into the air"!]

The **Eighth Chapter** treats of the sensation of feeling, and of **diseases of the nerves.** Having discussed the first four senses and the organs by which they are served, it is right to treat of the function that is common to them all, *i. e.*, the sense of feeling. The nerves, which extend throughout the whole body in fine filaments, are of five kinds, and they are called: 1. **Arterial veins**, 2. **Arteries**, 3. **Nerves**, 4. **Ligaments**, and 5. **Tendons.** 1. **Arterial veins** are those that emerge from the liver; they resemble pipes, and are filled with the blood that flows from the liver into all the body. 2. **Arteries** have their source in the heart. They are of tubular formation, are filled with thin, refined blood, and are moved with a motion of dilatation and contraction by the heart. 3. The **Nerves** emerge from the spinal cord, and they divide and extend throughout the body in all directions. In them

is located the whole power of sensation. 4. The **Ligaments** are simple, like the nerves, but they are harder and there is no sense of feeling in them. They are attached to the bones, and are in the joints, which they bind together, and the bones that are below them are attached to them. They are called "Ligaments" because they tie together the joints. 5. The **Tendons** resemble somewhat the Ligaments and the Nerves, but they are attached to the muscles; they spread in all directions in fine filaments, and are slightly sensitive. The nerves possess the power of reasoning, and are the servants of the wishes of the soul, and they direct all the natural function of the body, and make the members perform all the dictates of the soul (or, mind). When injuries happen to them the powers of volition and the natural functions of the body cease. Cold and compression produce numbness in them, and numbness is also produced by contact with the cramp-fish, or numb-fish, a kind of electric ray-fish. Moreover, inaction and disease of the nerves are produced by over-eating and over-drinking, and by a riotous, dissolute life. Power from the brain passes through the nerves as light passes through water or air, but if there is a fissure in any one of them, or an obstruction, it cannot pass, and disease is the result. Malnutrition, or constriction, or pressure, or cold produces "dissolution" in the nerves, and, if this takes place in all of them at the same time, the body at once becomes senseless and motionless, and death supervenes. Injury to the brain paralyses all the members of the body; injury to the top of the spinal cord paralyses only the members of the head. Sometimes a member can move, but not feel, and sometimes it can feel, but not move. When

the whole body is paralysed, we know that the common source of all the nerves is diseased. Hippokrates said that the spasm that produces rigidity is due to fullness and to emptiness, and though only wise men understand this remark, I am convinced that this statement is correct. The nerves of the body are like the strings of a harp: if overstretched too often they snap, and when they snap the spasm of rigidity is the result. Nerves may be overstretched by toil, vigil, poverty, anxiety, drunkenness, and excess of any kind. **Apoplexy** is due to disease of the brain, but in **paralysis,** though due to the same cause, only one half of the body is affected, the right side or the left. The manner in which the nerves work may be learned by dissecting the breast and portions of the spinal cord. The man who knows accurately how the nerves come from the spinal cord, and from which parts of it, will be able to recognize from the symptoms of his patients which parts of the cord are diseased.

To cure rigidity and paralysis we must let blood from the middle or upper vein of the arm, and we must administer the centaury plant (κενταύριον) and paganum (πήγανον), and anoint the body with hot oil, and use fomentations as well as plasters and the proper medicines. Never forget that rigidity is due to tension of the nerves, and paralysis to their slackness. And the patient must rest, take suitable food, avoid all sexual excitement, and take plenty of sleep.

[Here follows a long series of prescriptions for potions and unguents and plasters. Several supplementary prescriptions are given that are to be used in cases in which the nerves have been injured by a blow, or a wound, or the bite of some animal.]

The **Ninth Chapter** treats of the disease called **the strangles,** and of all the ailments of the mouth. Strangles, according to Hippokrates, is a very difficult and evil disease, and it brings a man quickly to his end. Of this disease there are four kinds. In the first kind there is a red abscess in the mouth. In the second there is nothing to be seen inside the throat or mouth, and only the pain shews that the disease is there. In the third there is great pain in the throat, and an abscess appears. In the fourth there is an abscess both inside and outside the throat. Akin to these is the disease in which the vertebrae of the neck, and the muscles, and the stomach are affected. Sometimes the gums and the tongue become diseased as the abscess moves from one place to another in the throat and mouth. In these diseases the vertebrae of the neck incline inwards to such a degree, that in the outside of the neck a depression can be seen; any pressure on this depression causes pain. Breathing becomes difficult, food can only be swallowed with the greatest difficulty, and in drinking the liquid is sometimes driven upwards and flows out of the nose. The lining of the throat and the mucous membrane of the mouth become perforated, and the neck is bent out of the straight, inclining to one side or the other. Those who suffer from the strangles sometimes have high fever about the temples, but their feet and legs are cold. Of the cases of the strangles which I have seen, some patients died through diseases induced sympathetically in other parts of the body, but others died of suffocation caused by the abscesses in the throat and mouth, which choked them. These abscesses were caused by a bad quality of blood. Blood-letting,

purgings, and cooling and purifying medicines are the principal agents in **treating the strangles**; and any excess of chyme in the body must be got rid of, for that forms the nourishment of the abscesses. We must employ medicines to check the rheum, and also medicines to give relief to the pain in the throat and mouth; these may be mixed together sometimes. Among the former may be mentioned dried roses, rind of pomegranates, gall nuts, rhubarb, lentils, aloes, cisthus parasite, purple balaustion, plantain, polygonum, oil of styrax, glaucium, lycium, mulberries, fresh walnut bark, &c. And among the latter, aphronitron, sulphur, Cyrenean gum, myrrh, crocus, cinnamon, or peppercorns. Gargles made of barley water mixed with honey and vinegar, or sour wine, are very beneficial.

[Here follows a series of prescriptions for potions and powders that are to be blown into the mouth. From one of these it seems that in some cases of the strangles the abscess penetrated the ears; the medicine prescribed for the cure of this abscess might be blown into the mouth in the form of a powder, or painted on the back of the throat with a feather, or administered as a gargle.]

When the **uvula** is diseased it may be cut with a knife, or reduced by means of caustic medicines. The time for cutting it is when its root is thin, and its end is thick, and there is a sore upon it, but the body must be first cleared by means of purgatives. Ailments of the uvula are to be treated by gargles containing vinegar, green gall nuts, alum, rhubarb, salt, vine sap, and to get rid of the rheum which comes from the head down to the throat we must use an ointment made of Cyrenean fat and smelters' dross and honey.

We must now treat of the **teeth**, both **molars** and **incisors**, the aching of which is known to every man. Teeth split, and decay, and become corroded with tartar, and are at times so tender that they cannot bear the touch of anything that is hot, cold, or acid; but sometimes the cause of **toothache** is not always apparent. Teeth become diseased either through overfeeding or through insufficiency of nourishment. If there be an abscess in the gums caused by rheum, they may become diseased sympathetically and they suffer pain when the gums recede, and they are stripped of covering. They become loose and fall out, or they become crooked, and some grow too long or too large; and they suffer from external injuries, that is, they may be knocked out by a blow, and then defective speaking, drinking, and mastication ensue. In treating diseases of the teeth we must use blood-letting, and cleanse the stomach by means of an emetic or purgative, and administer a gargle whereby the tongue will be cleansed also. Superfluous and irregular teeth must be removed, and teeth that are too long must be filed. When the ordinary medicines fail to relieve the pain of toothache, we must apply the following treatment. Boil some sheep-oil or cow-oil in a saucepan. Take a piece of wool and wrap it round a piece of wood of suitable size, and dip it in the boiling oil and rub with it that part of the gums where the teeth are affected until it becomes white, or apply the boiling oil to the cavities of the teeth. When the roots are burnt, apply *surantîcôn* on a piece of linen rag If cauterization be necessary, use a finely pointed iron instrument for cauterizing the cavity of the molar, and an instrument, spatula-shaped, for the gums.

[Here follows a long series of prescriptions for the mouth, teeth, and gums. These were to be used in cases of relaxed mouth, tender gums that bleed at the slightest touch, running sores and gangrene of the mouth, common toothache, cancer of the mouth, stinking breath; recipes for various kinds of tooth-powder are included among the prescriptions. A few of the prescriptions (p. 190) were intended to dislodge teeth painlessly. Thus the bark of mulberry root and pyrethrum, macerated in strong vinegar in the sun until the mixture had the consistency of honey, if applied to the tooth once a day, would eventually dislodge it. Or, we may put a layer of wax round the teeth that cause pain, and then apply to them pyrethrum that has been soaked in vinegar for forty days. Let the medicine work for one day, and we shall then be able to remove the teeth with our fingers, or an iron instrument.

The **Tenth Chapter** treats of the diseases of the organs that produce the **voice.** The most important of these is the tongue; the nose, lips, and teeth help the tongue, as also do the throat and all the nerves and muscles that bring power down to it from the brain. When disease attacks any one of these members, either actually or sympathetically, the voice is injured. Hippokrates says that the voice is due to the indrawing of the breath, and this is true, speaking generally; but it is more accurate to say that it is due to the expulsion of the breath. The relaxation of one of the sides of the breast reduces the voice to one half. If a man does not breathe with two of the organs of the chest he becomes suffocated

immediately. And we must distinguish between breathing with sound and breathing without. Since you know which muscles perform these operations, it is quite easy for you to calculate which one of them is diseased; and if you forget the facts that have been demonstrated to you in dissections, the facts about the voice ought to remind you. All the muscles together produce inspiration, but it is the muscles between the ribs that produce expiration. The muscles of the throat produce exhalation with sound, and the muscles of the throat produce the voice. The voice is regulated by the tongue, which produces speech, and the tongue-string, and the teeth, and the lips, and the nostrils, and the roof of the mouth help. **Stuttering, stammering,** and **defective speech** are due either to a natural defect in the organs of speech, or to something resembling it that hath happened to them, or to a polypus in the nose, or to sore lips, or to the loss of teeth. In treating diseases of the throat and voice especial care must be paid to the kind of food that is eaten, and the kind of drinks that is drunk. Rough, strong wine, and salt and acid substances must be eschewed, and much talking and shouting must be avoided. Succulent and well-cooked food, soft wines, butter, honey, &c. are very beneficial. For **hoarseness** certain medicines must be placed under the tongue. Painless remedies are new wine, gum Arabic, gum tragacanth, and extract of licorice root. When swallowing medicines that are placed under the tongue, great care must be taken to prevent coughing; if a fit of coughing comes on a reed must be inserted in the throat. [Here follows a series of prescriptions for diseases of the throat and voice.]

The **Eleventh Chapter** treats of **difficulty of breathing**, and shortness of breath, and **asthma.** Shortness of breath and asthma are caused by moisture that is confined between the lungs and the chest, or by an abscess in the lungs or chest, or by weakness of the nerves or muscles, or by wind that cannot escape, or by the filling of the lungs or oesophagus with thick and viscous fluid. The theory of the matter has already been described, but, in brief, the above are the causes that produce asthma. In treating asthma we must use plasters, and medicines that clear out the rheum that is discharged from the head into the body, or that comes there from some other member.

[Here follows a series of prescriptions for medicines, many of which are to be taken in the form of pills or tablets, together with a draught of some digestive medicine, or oxymel, or honey water. Among the prescriptions are three that seem to have crept into the series from some native Book of Medicine. In the first millepedes, or the insects that collect under the waterjars, are to be roasted and powdered, and administered with boiled honey in the form of a linctus when the patient is fasting. In the second the patient is to drink the lungs of a fox pounded in wine; and in the third the roasted body of a river tortoise, worked up with honey and a few peppercorns, is to be administered to the patient as a linctus.]

The **Twelfth Chapter** treats of internal **haemorrhage.** The **primary** causes of internal haemorrhage are falling from a height, injuries that result from athletic contests, overstraining, anger, violent shouting,

and injuries caused by a falling piece of timber or stone. **Predisposing causes** are the superabundance of blood, or something similar, and gangrene. We must be careful to note whether bleeding arises from the head, or from the organs of the belly. Internal bleeding sometimes arises from ulceration of the lungs; about the possibility of healing of this disease opinions differ. When the veins in the chest become torn, the wounds cannot be healed, and in my opinion a rent in the lungs can never be quite healed. A rupture in a blood vessel in the lungs is often due to frequent movement, but it may also be caused by chymes when present in excess, or by a cold, inflating wind. Hot drinks, hot foods, a hot climate, a hot period of the year, and over-indulgence in hot baths will also produce it. Blood from the belly is expelled by vomiting, blood from the kidneys and bladder goes forth in the urine, blood from the bowels descends through the anus, blood from the womb through the vagina, blood from the head through the mouth and nostrils, and blood from the organs of respiration by coughing. To treat haemorrhage successfully we must find a means of rejoining the burst vein or artery, and of repairing the rent or the wound caused by gangrene. When bleeding is caused by the presence of a leech in the belly, the blood that comes forth is thin and inert.

[Here follows a series of prescriptions for pills, tablets, and potions, some of which are highly praised by the author of the "Book of Medicines". These prescriptions are followed by a statement as to the foods on which the patient is to be fed. Herbs that are slightly astringent, milky dishes, partaken of when

warm, goats' milk, sheep's milk, honey, &c. are highly recommended. It is especially ordered that the animal from which the milk is taken be properly fed. No exertion of an exciting nature must be indulged in. Plasters of aloes, frankincense, acacia, and purple balaustion are to be used, the bowels must be kept open, and the feet and hands must be massaged. Among the prescriptions are some the object of which was to expel the leech, which a man sometimes swallowed inadvertently. First of all the patient had to be placed in a position opposite the sun. The physician then pressed down his tongue with a specillum, and looked carefully to see if a leech was clinging to his oesophagus. If a leech was there he laid hold of it with the instrument that was used for holding back the uvula, and lifted it out carefully to prevent the creature from breaking. If the leech was beyond the reach of the physician's eye, it was necessary to expel it by means of medicines, *i. e.*, by a gargle made of vinegar, nitre, and garlic, or by mustard and nitre, or by hyssop and madder, or by pounded vitriol, blown into the throat. The patient is also ordered to eat a large quantity of garlic, but to drink no water with it. If he then will go and bend over a tank of cold water, and stir up the water, keeping his mouth open at the same time, the leech will drop out of his mouth.

The **Thirteenth Chapter** describes the symptoms of the injuries to the lungs, and the organs of the chest. We have already treated of the diseases of the lungs, but I must refer to these once again here, in connection with pleurisy and blood-spitting. A hard ulcer or an abscess produces shortness of breath and

a certain amount of pain, and rheum from the head or some other part of the body produces shortness of breath. When shortness of breath is accompanied by oppression, and weight, and fever, and inflammation, there is an inflamed abscess in the lungs; but if the inflammation be great, and the sensation of weight and oppression be little, the cause of the disease is a hard, red abscess in the lungs. Many diseases are caused by the effusion of chymes into the lungs, and these are common. Sometimes we see a man beginning to cough suddenly, and bringing up reddish-yellow chyme, and each day he spits more and more. Then subtle fevers attack him and his body begins to waste away. He next spits pus, and after about four months blood comes up with the pus, and fever and inflammation ensue. His spitting becomes copious, fever increases in proportion as his strength declines, and he dies in the same way as those who die of phthisis. I knew two patients who suffered from this disease, but in spite of my care they died, and before they died they coughed up blood and portions of their lungs, which were rotten. In the case of the second patient I tried to dry the lungs by means of aromatic herbs, and I made him smell the drug hydrargyrum the whole day long. I also administered to him draughts of Metdôrîṭôs,[1] and Ambrosia, and "Immortality"[2] and Theriake,[3] but they only kept him alive for a year. **Perforations of the lungs** is produced by abscesses in the moving membrane of the chest, and it is accompanied by fever

[1] For the prescription see p. 274.
[2] For the prescription see p. 407.
[3] For the prescription see p. 409.

and by stabbing pains. The breath is little, and is drawn in gasps, the pulse is hard, there is coughing, and pains are felt in the ribs. An abscess in the membrane called "parnôs" (πρόνοος), or "diaphragm" (διάφραγμα) produces disease of the brain. The symptoms of this disease are light sleep, which is disturbed by visions, during which the patient cries out and sits up in bed, forgetfulness of an unusual character, as for example the asking for a vessel in which to micturate, and then forgetting to use it, or making water elsewhere, sudden attacks of violence and ferocity, dryness of the eyes, which are covered by a film and have their veins filled with blood, a parched tongue, fits of hilarity and of depression, &c. The attacks of phrenitis due to disease in the diaphragm last only a short time, and respiration is very irregular. In treating lung diseases the first things to be done are to let blood and to clear out the body. Next, strict attention must be paid to dieting, suitable medicines must be given, and plasters, cataplasms, fomentations and unguents must be applied to the chest. If there is an abscess in the lung, let blood from the left arm; if there is an abscess in the muscles between the ribs together with pleurisy, let blood from a vein in either arm, or from the same vein in the palm of the hand, from a spot above the little finger and close to the third finger. In the case of pleurisy let blood from the arm on the side opposite to that in which is the disease. But the strength, age, and habits of life of the patient must be carefully considered, as well as the season of the year, the climate, and the country in which he lives. Purging may be effected either by medicines or foods. Broths made of barley, mallows, spinach, gourds, orach, sorrel, chick peas

and sesame oil are very beneficial. The medicines given must be those that relieve coughing and bring up pus, and with these the drugs that deaden feeling (*i. e.*, narcotics) are often administered. These are opium, hyoscyamus, bark of mandragora root, and hemlock, but, strictly speaking, the physician ought not to use them, for the excessive coldness that they produce causes injury to the patient. Information concerning diseases in the lungs is often afforded by coughing, and therefore careful attention should be paid to the character of the cough. In treating diseases of the lungs every attention must be paid to the chest.

[Here follows a long series of prescriptions for diseases of the chest, including coughs, colds, hoarseness, sore throat, "stomach coughs", loss of voice, asthma, ague, &c. In spite of the author's remarks about the use of narcotics many of the prescriptions contain Egyptian poppies, opium, hyoscyamus, poppy seed, &c. In one prescription the total weight of the ingredients is four and a half ounces, the amount of opium being one ninth of the whole (half an ounce, see p. 269); in another on the same page the opium administered in a dose formed nearly one third of the whole prescription. Another prescription is interesting. A spoonful of green arsenic and ten peppercorns are to be pounded, and mixed with a little white of an egg and some sesame oil; this mixture is to be spread on a piece of new cotton wool, which is to be dried in the shade. When required for use we are to take a vessel like a thurible, make a hole in the cover and fix a reed in it, put hot coals in the vessel, and throw a piece of the cotton wool on them, and fasten on the cover. The patient must then put the end of the reed in his mouth, and

inhale the fumes of the arsenic and peppercorns. The operation is to be performed for seven days. If the patient lives upon bread and broth only, and inhales this medicine he will become well.]

The **Fourteenth Chapter** treats of **disease of the heart.** The heart is the dominant member of the body, and from it, as from a fountain, by means of the arteries life is transmitted throughout the body. And the throbbing of the arteries, *i. e.*, the **pulse,** indicates to us the diseases which happen in the body. The heart is composed of nerve matter, and in it are two hollows, or cavities, which are filled with fine blood and living spirit. It is suspended in the lungs, in the middle of the breast, and is surrounded by a tunic of nerve matter. It has two "ears", which are opposite to its two hollows, and it is inclined more to the left side than to the right. The fine point of it is opposite to the spleen. The **heart,** the **brain,** and the **liver** are the three chief members of the body; the last-named organ governs the nutrition of the body. In cases of serious injury to the heart, all the other members cease their operations; as long as the heart remains uninjured a man can think that he is alive. A man may be unconscious for several days, and still be alive; but deprive the heart of breath and man is destroyed immediately. **Heart disease** is caused by a change in the composition of the organ, whether it be regular or irregular. The presence of an abscess or of a hard, red sore in the heart causes immediate death. Palpitation of the heart is a symptom of disease, and the action of the heart is sometimes destroyed by the large quantity of liquid that is collected in the tunic

of the heart. We once saw an ape, the body of which was wasting away, and when he was dead, and we examined his members, they were all found to be in a healthy state, with the exception of the tunic of the heart. On this was an abscess of some kind, which was filled with bloody matter resembling that which is found in cysts in the eyes. And again, in a cock which we once dissected, we found a thing like an abscess, and it also was in the tunic of the heart; it was hard, and resembled many layers of fat placed one above the other. As men who die suddenly from heart disease are in full possession of all their reasoning powers up to the moment of their death, it is evident that the opinion of the ancients that the reasoning and thinking powers of the soul are not situated in the heart is correct. Palpitation of the heart comes to both young and old, even when they are in a healthy condition, apparently without cause, and every patient is benefited by the letting of blood, and those who live very carefully after the letting of blood may be cured. I knew a man once who was attacked by palpitation of the heart every spring, and the letting of blood relieved him. Early in the fourth year he was bled before the attack came on, and he did this for many years with the best results; he died, nevertheless, before he became an old man, even as all the others died. Some contracted fevers and died suddenly, some of them died through improper medical treatment, and one or two of them died from causes other than weakness. Most of these men were between forty and fifty years of age. Disease in the tunic of the heart need not cause death, but the heart will suffer sympathetically.

The **conditions of the heart** are seven: 1. Hot.

2. Cold. 3. Dry. 4. Wet. 5. Hot and dry. 6. Cold and wet. 7. Cold and dry. The **hot condition** is indicated by deep breathing, a light and rapid pulse, bravery, wrath, boldness, hair on the breasts, and a whistling sound over the heart. The **cold condition** is indicated by a slower pulse, timidity, languor, supineness, and hairless breast. The **dry condition** is indicated by a hard pulse, and its possessor is slow to anger; once roused his anger becomes a violent passion, and it dies down very slowly. The **wet condition** is indicated by a soft pulse, quickness to wrath, which subsides quickly, and a moist body. The **hot and dry condition** is indicated by a hard, full, and rapid pulse, deep, quick, and frequent breathing, hairy breast and epigastrium, fiery and savage actions, a disposition to wrath, boldness, overbearing acts, and promptitude in action. The wrath of such is not followed by cruel deeds. The **cold and wet condition** is indicated by a soft pulse, timidity, languor, and carelessness. The **cold and dry condition** is indicated by a hard, small pulse, hairless breasts and bodies, and slowness to wrath; but when wrath is once roused it subsides very slowly, and the possessor of this condition nurses his ire. Characteristics other than these are abnormal. The hot condition of the heart is caused by the presence of red bile in excess, and gentle, easy exercise will effect a cure. A dry temperament needs abundant nourishment, and violent and excessive exercise must be avoided, as well as anger, anxiety, sleeplessness, and frequent coition. Possessors of the wet temperament should micturate before taking a meal, and purge themselves and bathe frequently. Wine that promotes micturation is beneficial. The cold temperament needs

moderate exercise, warming foods, drinks of hot wine, abundant sleep, and regular motions of the bowels.

[Here follows a series of prescriptions for palpitation and other diseases of the heart. Among them are the Caesar Antidote, the Gold Antidote, the Wild rue Antidote, the Musk Antidote, the Pearl Antidote, and the Coralium Antidote.]

The **Fifteenth Chapter** treats of the **stomach and its diseases.** The ancients divided the body into three parts: the stomach, mouth of the belly, or heart, and the belly proper, wherein are the mesenteric nerves. The food enters first the stomach, where it is "cooked" (*i. e.*, digested) until it is in a suitable state for absorption by the liver. When the liver is injured all the other members suffer. The stomach has two functions; it takes down things from the mouth, and it brings up to the mouth things that ascend from the belly. Dissectors of the body say that the stomach has two tunics or coats. Diseases of the stomach are of two classes, one class arising from the things that enter it, and the other from the things that come from it. The latter class is due to some stoppage or to an abscess of some kind. When the mouth of the belly is diseased, there is loss of appetite, and the food is turned to corruption. This has been the cause of misery to large numbers of men, and patients are, at times, subject to fits of insanity. The appetite, the abominable lust for food, and the lust of the dog, *i. e.*, gluttony, are all due to natural causes, and to certain conditions in the body that can be explained. The longing that is common to pregnant women, and is called "Ḳîṭâ" (*i. e.*, whale), is due to noxious chymes

in the coats of the belly. The abominable lust for drink in men is due to bilious chyme in the coats of the belly; some men crave for foul drinks, and in others the longing is so unquenchable that they drink themselves to death. Men have been known to eat the vipers called *danpasdês*, because they produce thirst, and others have drunk wine wherein a viper of this class was drowned. **Bulimy** (βούλιμος), or faintness of the stomach, is due to cold, weakness, or emptiness of the stomach. The conditions, or temperaments, of the belly are the dry, the wet, and the hot, and each has its well-defined characteristics, and requires the special treatment that I set down here. **Hiccoughs** are caused by an excess of the cold chymes in the body, and may be got rid of by taking rue seed and wine, or natron and honey, &c., or castoreum administered in vinegar, or a piece of betel nut about the size of a chick-pea given in wine. Purges should, of course, be given, and a fit of sneezing will often put an end to hiccoughs. **Nausea** is caused by the weight of the chyme or by its acid bitings. This chyme is in the coats of the stomach, like water in a sponge, and it is difficult to dislodge it. It is cured by: 1. Fasting, toil, and sleep, whereby digestion is promoted; 2. vomiting caused by honey water; 3. an emetic made of radishes and honey. It is sometimes necessary to administer hiera pikra. **Abscesses in the stomach** must be treated with cooling medicines and foods, ointments, plasters, and gentle aperients. **Heartburn** and **flatulence**, and **gripings** are relieved by the use of aristolochia, the two sorts, and castoreum macerated in vinegar.

[Here follows a very long series of prescriptions for

the stomach, which fills about forty seven pages. The ailments prescribed for are nausea, looseness of the bowels, heartburn, diarrhoea, weakness of the stomach, thirst, cramp, fever, stoppages of the bowels, dysentery, bilious attacks, indigestion, pain in the sides and liver and spleen, shortness of breath, flatulence, chill of the heart and liver, acute sickness, malaise of the body, gluttony, hiccoughs, hardness of the liver and spleen, inflation, wind, shiverings due to stomach troubles, delirium, vertigo, kidney-disease, gout, pain in the womb, elephantiasis, colic, straining at stool, dropsy, &c. A second section of the prescriptions deals with **emetics**, which are made of salt, elaterium, natron, mustard, fennel, honey, black hellebore and radishes, honey and radishes, mustard and borax and saponaria, and the patient is advised to assist the working of these medicines by thrusting a feather down his throat! The author is afraid that he has given too many prescriptions in this Chapter, but he thinks that the skilful physician will find it quite easy to make up a prescription for himself. He can start with a simple medicine, which he knows is suitable for the case in hand, and he can add to it from the prescriptions before him. If he cannot make a diagnosis of his patient's ailment, he cannot prescribe for him and cannot cure him. In the third section we find prescriptions for fomentations, plasters, and cataplasms for the stomach, and on p. 363 is a prescription for consumption, which it is said will prevent the wasting away of the body. A sleep-producing plaster, which is made of opium, hyoscyamus seed, &c., is given on p. 370, and is attributed to Asclepiades.]

The **Sixteenth Chapter** treats of **diseases of the liver.** The liver is a substance charged with blood, it is situated on the right side of the body, and the whole of it is intersected by large veins. It receives the juice from the stomach by means of the mesenteric veins, and transforms it into blood by the power which it has, and then sends it out again by the large vein that is called the "Door". The function of the liver is dominant, for the nutritive power, which waters the whole body with blood by means of the veins that go forth from it, comes from the liver. The food must be digested three times before it becomes suitable for nourishing the body. The **first digestion** takes place in the stomach, and the residuum is the faecal matter, which is ejected through the anus. The **second digestion** takes place in the liver, and five products are the result: 1. **Phlegm,** which is transmitted to the lungs, chest, and brain. 2. **Red bile,** which is drawn away by the **gall bladder** in the liver, and becomes the bile. 3. **Blood,** which is transmitted throughout the body; the impurity of the blood is removed by the **spleen.** This is the black bile. 4. The **residuum** of the second digestion. 5. A **watery product,** which becomes the **urine.** This is drawn away by the **kidneys,** which transmit it to the **bladder,** and it is emptied into the urinary canal. The **third digestion** transforms the nutritive substance, and makes it suitable for absorption by the members. In the stomach the food is transformed into a white fluid. The residuum of the third digestion passes into the urine. Other waste products are excreted by the nose and mouth, and through the skin in the form of sweat, and some escape in the form of fumes that are imperceptible. Eight states or

conditions of the liver have been distinguished, which I describe in the next section (p. 381). These conditions are: 1. The Hot. 2. The Cold. 3. The Dry. 4. The Wet. 5. The Hot and Dry. 6. The Hot and Wet. 7. The Wet and Cold. 8. The Cold and Dry. Liver diseases are of two kinds: The first kind is due to the change in the condition simply, and the second kind is due to a change in the condition and to the presence of a hard or hot ulcer, or pustule. The distention of the liver is due to wind, and obstructions are caused by the blocking up of the ends of the veins by thick, viscous chymes. Ulcers in the liver can be distinguished by the touch, especially those that occur in the four pairs of muscles which are in the upper part of the body, and which ye have seen in dissections. The abscesses that grow in the lower sides of the liver are not so sensitive, or so painful, as those that are found in the upper part of it. When the liver is cold, the food is not transformed into blood, and all the body becomes cold.

Dropsy is due to a defect in the power of the liver, which transforms food into blood: The dropsy that attacks the whole body is called **Besrânâ**, *i. e.*, appertaining to the flesh. The dropsy that attacks the region between the bowels and the peritoneum, in which wind is in excess of water, is called **Tablânâ**, *i. e.*, appertaining to a drum, because when you strike the epigastrium a drum-like sound is heard. The dropsy in which water is in excess of wind is called **Zeḳḳânâ**, *i. e.*, appertaining to a wine-skin, because when the epigastrium is touched it shakes as does a wine-skin when it is touched. The causes of dropsy are excess of cold and excess of heat, and each

destroys the power of the liver to transform food into blood. Dropsy also arises through excessive blood-letting, and through a perpetual flow of the menstrual fluid. Any disease in any member which interferes with the natural function of the liver can produce dropsy. The kind of disease from which the liver is suffering can be diagnosed from the stool of the patient, as the proofs, which I append here, show (p. 393). I advise the physician to study the symptoms of the disease, and the members and their conditions, otherwise he may do as several unskilled physicians have done, and confound disease of the liver with disease of some other member. There may be two diseases present in the patient, and if so, the physician must diagnose each carefully and separately. We must never assign causes to a disease unless we are certain of our facts, and we must never misread symptoms. For example, do not think, because fainting fits come on through some disease of the stomach, that the patient's hands are diseased, or that a man has heart disease because he cannot move as fast as he did formerly. Or again, if the hands and the feet are paralysed through the presence of some disease in the spinal column it is useless to apply the means of healing to them. If you study the stool of a patient carefully you will be able easily to find out whether his mesenteric veins are diseased or not. In all such matters general and wide-spread experience is invaluable, for a physician with limited experience may be easily deceived when he sees something with which he is not familiar, and may think that his patient is in great danger when it is not so. In treating diseases of the liver, if the patient is strong

and the season of the year suitable, we may let blood. If the stomach is swollen we must not excite vomiting, similarly, if the bowels are swollen we must not employ a cathartic. We must watch the growth of the ulcer, whether in the upper or lower part of the liver, and administer carefully the medicines that will check and purify, and subsidiary helps, both external and internal. When the ulcer is ripe we must apply medicines that quiet and relieve it, and so by degrees get rid of it. If the ulcer is in the "vault" of the liver, medicines that produce urine are very beneficial, *e. g.*, spikenard, petroselinum and ammi copticum. As regards a hard, obstinate ulcer in the liver itself, or in the flanges thereof, I personally have never been able to cure such, and I never knew of a case in which such had been healed. My experience is that such an ulcer always breaks up into corruption and ends in dropsy.

[Here follows a long series of prescriptions for liver plasters and medicines, which fills forty-two pages. The ailments prescribed for are hot ulcers, fever, thirst, obstructions, pain in the spleen, hard liver, hard spleen, pain in the kidneys, vomitings, dropsy, coughs, pleurisy, dysentery, blood-spitting, Philo's disease, wind, strangury, bites of insects and reptiles, delirium, insanity, the falling sickness, palpitation, phthisis, jaundice, twisted gut, fistular pains, womb diseases, retention of urine, all the diseases of women, cold in the stomach, gout, &c.]

The **Seventeenth Chapter** treats of the diseases of **jaundice.** The liver contains a certain source which produces all the chymes on which our bodies

subsist, and each of these chymes is transmitted to its proper destination by means of the veins. The **blood** nourishes the body, and makes it beautiful and ruddy; its power is hot and moist, its colour is red, and its natural taste is salt. The **red bile** stimulates digestion, and produces the expulsion of the urine and of the faecal matter; it opens the pores of the skin, and produces **sweat.** Its power is hot and dry, its taste is bitter, and there are three varieties of it, red, yellow, and green. The **phlegm,** which is moist in nature, nourishes the bones, nerves, membranes, tendons, ligaments, joints, lungs, and brain, and cools the red bile; its power is cold and moist, its colour is white, its taste is sweet, but it may become acid and saltish. **Black bile** knits the organs together, consolidates the skin and members, creates the appetite, stimulates the intellectual powers, and makes the heart brave and bold. It is in nature cold and dry, black in colour, and its taste is acid or bitter. All these are produced by the liver, and if the liver is destroyed they cease to be; when this is the case the other members are destroyed. When the gall bladder is weak, or its veins become stopped up, black bile permeates all the blood and fouls it, and then the disease called Yarḳânâ (jaundice) arises in the body. Jaundice also arises from diseases other than those of the liver, and we must be careful to see whether it is due to the liver or to some other cause. The blood can become bilious through some destroying agent, as, for example, the venom of a serpent. I knew a certain man who was a catcher of vipers, and one day he was bitten by a viper, and when the colour of his body became green, or

yellow, he came to me and described his case. I gave him several draughts of Theriake, and in a very short time his body returned to its normal colour. [This medicine contained equal quantities of gentian, laurel berries, aristolochia (round or long), and myrrh, which were to be worked up in skimmed honey. The dose was one drachm in hot water. See p. 409]. As to the various colours which the body assumes in liver disease, it is impossible to explain them. On several occasions I have diagnosed the diseases of patients from the colour of their skins, and I can always tell whether the disease is due to the liver or to the spleen. As you know, when Saṭsînôs was sick many physicians attended him, and last of all he sent for me; and as soon as I saw him I said to him, "There is nothing wrong with your liver". What he suffered from was an abscess in the deep-seated muscles. Jaundice arises sometimes from injuries to the gall bladder. Sometimes this becomes too full and is too weak to empty itself, and sometimes it suffers from obstructions. Here again, if we wish to know the character of the disease, we must examine the matter that is excreted. The water in which men with jaundice bathe contains bile, which comes through the pores of their skin. At times I have dosed patients with absinthe, and after they bathed I had the sweat scraped off them with a leathern scraper, and I found that it contained bile. One patient suffered from bilious fever, and jaundice supervened, but I was certain that this was not due to a diseased liver. I ordered him to bathe in the water that comes up hot from the earth, and the jaundice disappeared, and he was cured permanently. The gall bladder,

like the urine bladder, suffers from over-fullness, and like it becomes distended, and is unable to effect a discharge. In short, there are five kinds of jaundice: 1. jaundice caused by a bilious fever; 2. jaundice caused by the bite of a reptile; 3. jaundice due to change of condition of the liver; 4. jaundice that arises sympathetically with disease of the spleen; 5. jaundice due to some injury in the gall bladder. The first kind is cured by baths, rubbing with natron, and suitable dieting. The second by Theriake, and the third and fifth kinds by the medicines enumerated in the preceding Chapter. The jaundice that is due to a diseased spleen is very serious, and is very difficult to cure. First of all let blood, and then administer oxymel and extract of barley. If there be inflammation and thirst administer extract of chicory, stewed orach, or spinach, or sorrel, and use a purge. And apply plasters containing aloes, absinthe, stacte, crocus, and asarum. [Here follows a series of prescriptions for the simple and compound medicines that are to be administered in cases of jaundice.]

The **Eighteenth Chapter** treats of the diseases of the **spleen.** The spleen draws away by means of its veins the impurity of the blood, namely, the **black bile** from the liver; a little of this it discharges into the stomach, where it causes the desire for food. The spleen is situated on the left side of the body, and round about it are the belly, the membrane of the intestines, and the arteries that nourish it. Disease of the spleen is associated with disease of liver, stomach, and kidneys. When the spleen is diseased the colour of the body tends to become dark, or black. The spleen at times

discharges a large quantity of black bile into the body just as the liver discharges yellow bile, and if this be not ejected from the body, sickness, and discomfort, and even mental derangement supervene. A discharge from the spleen produces either lust for food, or a loathing for food. When both liver and spleen are diseased jaundice appears, and the colour of the patient is so dark that you might think the red bile had been mixed with soot. As to the connection of the spleen with dropsy, so much has already been said about it that I need add nothing more. We know well what is the function of the spleen, as well as the symptoms of all the diseases that attack it. In curing ailments of the spleen medicines that are bitter and acid must be administered, and oil and plasters may be used, and draughts of oxymel may be given. [Here follows a short series of prescriptions for ailments of the spleen; one of the prescriptions is attributed to Galen, and another to Asclepiades].

The **Nineteenth Chapter** treats of **diseases of the bowels.** Here we must discuss the various kinds of **diarrhoea** that exist. Diarrhoea arises naturally from the stomach, liver, and bowels. The diarrhoea caused by the stomach is due to weakness and indigestion, or to a collection of chymes, or to bad or insufficiently cooked food, or to inflammation in the belly, which destroys the food, or to cold. Diarrhoea arising through the liver is due to obstructions in the liver, or in the mesenteric veins, and when the liver cannot absorb the juice from the intestines, it goes down undigested, and so produces diarrhoea. Diarrhoea arises also from the bowels, and is a result of weakness, or "coughing",

of a collection of bile or phlegm, or of griping, or of a rent in the veins or arteries, or of boils and fistulas of the anus. **Dysentery** begins with evacuations of bile in large quantities, which cause griping pains, and afterwards portions of the bowels come forth, and then a little blood. These portions of the bowels must be carefully examined, for they indicate the place where the ulcer, which causes the dissolution of the bowel substance, is situated. When the ulcer is in the upper part it may be treated by medicines that are drunk, but when it is in the lower part injections must be used. Ulceration of the bowels does not come on suddenly. **Haemorrhoids** produce great straining at stool and a frequent desire to evacuate. Certain physicians have said, "In cases where strong haemorrhoids "have existed, certain men have sometimes evacuated "from the anus stones full of holes, which resemble "those that exist in the bladder." But this I myself have never seen, and I never heard any man say that he had seen such. In treating ailments of this kind the physician should not restrain the discharge, but should assist nature. If the patient vomits, let the physician assist him in vomiting by giving him emetics, and if he has diarrhoea, let the physician give him medicines that will help him to clear himself out thoroughly. Unsuitable food must be replaced by suitable food, which must be given at regular intervals and in moderate quantities. [Here follows a long series of prescriptions for ulceration of the bowels, colic, indigestion, straining at stool, diarrhoea, nausea, stomach pains, gripings, intermittent fevers, &c. Some of the medicines are to be administered through the anus, either in the form of injections, or on wads of cotton

wool. Among the prescriptions is one that was used by the author: Tincture of arsenic 12 drachms, Sandarach 6 drachms, Unslaked lime 26 drachms, and Burnt paper 30 drachms; these were worked up into tablets with extract of lamb's tongue.]

The **Twentieth Chapter** treats of diseases of the **colon.** We have already shewn that after the lower mouth of the belly, which is called the "Fingers", comes the intestine "Ṣâwmâ". Next comes the "Little Intestine", then the Blind Intestine, then the Colon, then the Straight Intestine, and last of all the intestine that is next the anus. Costiveness is a disease of the colon and is due to ulcers, both hot and cold, chyme of bile, phlegm, dense wind, dry faeces, and clots of blood. Vomiting is a symptom of disease of the colon. Maw-worms produce languor and vomiting, but they do not cause serious diseases like those of the colon. As all the diseases of the colon have been discussed in other parts of this book there is no need to add further remarks, but I append a list of the medicines that are useful as remedies for them. If you think that the diseases that you are called upon to treat are due to worms, then use the medicines of which I also add a list. [Here are two series of prescriptions. Following these is a short paragraph describing the difficulties that attend the treatment of diseases of the anus, and after this come the prescriptions that are to be used for boils and fissures in the anus, itch in the anus, protruding anus, &c.]

The **Twenty-first Chapter** treats of **kidney disease.** The kidneys perform two functions in the

bodies of the children of men: 1. They withdraw the urine from the liver and transmit it to the bladder. 2. They stir up the organ which contains the semen so that it may transmit it to the testicles. The kidneys lie on the spinal column, near the loins, and they are enveloped in fat, and they are fixed one on the right and the other on the left; they and the inner parts of the spinal column are surrounded by the veins that bring the seed, and by those that bring the urine. They are nourished by the great vein called "Ḥalîlâ", *i. e.*, the "Cavern", which brings the blood from the liver, and their substance is nervous and fleshy, like that of the heart. Kidneys suffer from three kinds of disease. Organic disease of the kidneys is due to an ulcer, or to some kind of obstruction caused by the chymes, or to stones. Another kind of disease is caused by heat, or cold, or dryness, or moisture in them, and yet another is due to any injury to them caused by the tearing or splitting of any part of them. The pain caused by fever and the deposit of stone in the kidneys, or in one of the veins that extend from them to the bladder, resembles that caused by pain in the colon. Kidney disease attacks men after they have reached maturity, and stones are produced when the kidneys possess naturally a hot, burning constitution. When I treat kidney disease I administer certain draughts that remove pain of the kidneys, and I make a very careful diagnosis of the disease at the same time. If, after the patient has drunk the draughts, I find sandy particles in his urine, I know immediately that the disease is due to the kidneys. If he has fever and shivering fits at intervals, we may assume that he has an ulcer on one of the kidneys; and, if one

kidney be ruptured and pus passes from it by way of the urine, the patient will feel relief. Much information concerning a tumour of the kidney may be obtained from the urine. The bursting of a vein in the kidney, or a fall, or a violent blow, causes a large quantity of blood to pass into the urine. When there is a tumour in the kidneys, small, fine particles of flesh appear in the urine, and these come from the kidney-substance itself; and in cases of cancer long strings or filaments of flesh appear in the urine. These were observed by Hippokrates, who describes them in his book. We have seen them a span in length, and even longer, and on one occasion they were so long that we wondered that the kidneys were large enough for anything of the kind to subsist in them. We therefore thought that they must be produced in the veins. They resemble the nerves in nature, but in their colour and thickness they are like unto maw-worms. Personally I am convinced that these filaments consist of thick and viscous chyme, and that they are transmitted to the kidneys, where they subsist. I thought that they could be cured by means of the medicines that are called "combative", and subsequent experience justified my supposition, and the patient suffered in no way after they were ejected from his body. The kidneys, the bladder, and the urinary veins were in no way injured by the discharge, and in this respect they resemble the other intestines, but under certain conditions they might be injured by the acidity of the urine itself.

Where the author of the Book of Medicines begins to treat of debility of the kidneys, our manuscript

comes to an end, and we have no means of knowing what the concluding portion of the manuscript contained. The next section deals with divination, forecasts, omens, the influence of the planets and the Signs of the Zodiac on the characters and dispositions of men, and on human affairs in general. This section will be summarized later, and we therefore pass to the consideration of the third section, which contains about four hundred prescriptions for diseases, which were evidently drawn up by "native" physicians, *i. e.*, physicians who did not adopt the theory and practice of medicine as laid down in the first section, which we have already summarized.

Throbbing of the head, or violent headache in one or more parts of the head, is relieved by the application of vinegar and honey, vinegar and ashes, vinegar, walnuts and terebinth nuts, dried grapes and aromatic tincture, a hot barley plaster, and by beetroot juice injected into the nostrils. We are also told to work up roasted asses' dung, and the bones of a crab, and ḥenna with oil, and anoint the head with the mixture. We may also inject the unsalted marrow from the right leg of a sheep into the nostrils of the patient.

For acute pain or **wound in the head** apply frankincense and crocus, or madder and cummin worked up with the white of an egg. For **vertigo** a medicine containing hyoscyamus is to be given. **Itch** in the head is cured by sagîrâ seed and oil rubbed on the head. **Lice** in the head are to be got rid of by a plaster made of dried grapes and myrtle oil, or by washing the head in salt water. For **sores in the head** use a plaster made of barley worked up in white of eggs, or an ointment made of scrapings of *gêrôd* stone; for running sores use old sandals rubbed into powder mixed with oil of pitch. For disease of the head use powdered partridge bones made into a plaster with oil, and pour vinegar over the head. Or use an ointment made of soft soap, dill, and sheep oil, which

has been placed at night out in the open on the fourth day of three consecutive weeks. For **sores** and **scabies** use a plaster made of frankincense, *ṣôrâ*, bread crusts, and olive oil, then apply white of egg, or human blood, or camphor leaves steeped in vinegar, or pyrethrum root and honey.

The next twenty-six prescriptions are for **diseases of the eyes.** For ailments of the eyes in general use a lotion (or, "drops") made of tinctures of anethum foeniculum and sweet pomegranates, and honey, which have been boiled down to one half of their original volume. Drop the drops into the eyes when the belly is empty. To prevent **eyelashes from entering the eye** use eye-paint made of the skin of a serpent, or of the gall of a stork, or turbot, or eagle. For the sleepless eye use thorn leaves boiled in wine and vinegar, or cummin and the white of an egg. Fleshy growths are removed by eggs beaten up, or by crocus rubbed down in wine. Hairs in the eyelids are removed by the blood of bugs, or blood of dogs' ticks, or the gall of an owl mixed with sal ammoniac. Hare's dung pounded and antelope's dung pounded and used as an eye-paint will prevent the eye-lashes from falling out. Snow-blindness may be cured by applying to the eyes wheat water, or crushed wheat, or garlic juice. Tincture of sweet pomegranates poured into the eyes will remove dust from them; afterwards apply extract of hyoscyamus. For pain in dry eyes pour in menstrual fluid and the semen of a man; if the pain continues, smear them with antimony. **Weak eyes** are to be painted with lizard's dung and olive oil, or with the milk of an ass or bitch. To eyes with gangrene apply a lotion made of grapes, wine, and vinegar, or an ointment made of

almond kernels, cummin, and wine, or the liquid in which the testicles of a fox have been boiled. To open children's eyes that are weak apply black dried herbs and honey; redness of the eyes is removed by syrup of sweet pomegranates and chick-peas; and into the eyes that have an effusion [of blood] pour the blood of doves, or the white of an egg warm. **Streaming eyes** are cured by the juice of bitter pomegranates, or the blood of white doves, or the juice of black thorns, or asparagus seed and roasted lentils and wine, or red thorns and vinegar, or an infusion of anethum foeniculum, and the juice of grass. For **inflammation** apply chewed *pêêmâ* leaves, for **throbbing**, olive oil and olive eye-paint. Severe pain is relieved by tâwlê juice, crocus, salt, and woman's milk, or the flesh of a swallow and Persian gum, or sponge plants dipped in hot water. Drink no wine, and let blood. **Blast** and **blight** in the eyes are cured by purslane juice, barley flour, ḥenna and white of egg; or by a lotion made of dried grapes, hellebore, sweet pomegranates, sumach, and black thorns; or by an ointment made of sweet pomegranates and olive oil; or let the patient drink hot cow's milk. For attacks of **dimness of sight** use narcissus water, or the blood of a fox, or the blood of an antelope's liver, or the blood of a black sheep, or the blood of fish, or human excrement, or leek juice and urine, or sour-grape juice, or gourd juice injected into the nostrils, or vine juice and urine, or the gall of a goat and honey. For **darkness** of the eyes apply the ashes of the head of a young dove. For **weak sight** use burnt crab-shell and the juice of bitter roots, or the ashes of the heads of young swallows and honey, or powdered ass's hoof and asses' milk, or fish fat and

honey, or partridge fat and mare's milk, or partridge gall, or crocus and the white of an egg, or the juice of sweet pomegranates. For **night blindness** apply the marrow from a mule's leg, or the roasted liver of a horse mixed with oil of musk. For **watery eyes** apply vulture's gall or the blood of a yellow frog. For **white deposit** in the eyes apply dog's gall, raven's eggs, crushed sea-shells, burnt date stones, and egg-shells, or mint seed and the milk of an ass, or saffron and the milk of a she-ass, or rook's gall, or crushed sugar, gourd sugar, bitter herbs, cat's gall, warânâ tongue, all in equal quantities, made into a powder.

For the nose only two prescriptions are given (p. 664). To stop **bleeding** apply to the bridge of the nose figs dipped in honey, or a paste made of frankincense, sulphur, glass and vinegar to the temples, or dust and vinegar to the face. Foul nostrils are cleansed with oil of vetches and pounded almonds.

Eight prescriptions deal with the ears. The first tells us how to remove a splinter from the ears. The second deals with deafness and partial deafness; the third with ear-ache, the fourth with ringing in the ears, the fifth with children's ears, the sixth with worms in the ears; the seventh is to prevent bleeding, and the eighth to cure the discharge of pus. The following animal and bird ingredients are mentioned, pig's fat, turtle-dove's fat, goat's fat, urine of boys, gall of a partridge, gall of goats and urine of goats, fat of a black cock, pig's gall, milk of a woman, juice of ox kidney, dog's excrement, &c. The last of the eight prescriptions is for the "Egyptian" medicine, which is composed of one lîṭrâ of honey, three lîṭrê of cinnabar, and three measures of vinegar. Alternative medicines are several gargles,

one of which contains strong vinegar and oil of roses. Or we may macerate onions in wine, and lay the mixture on the back of the neck, whilst bread is put into the mouth of the patient. Or we may pound aristolochia root, or dog's excrement, to a powder, and blow it on the neck with a reed.

Two gargles are prescribed for the benefit of the **tongue**; the first is mulberry juice boiled with sugar, and the second is goat's milk (p. 666).

Five prescriptions are given for ailments of the **teeth. Toothache** is caused by a worm in the tooth, and if the worm can be persuaded to come out the pain will stop. One of the ways of effecting this is to make hyoscyamus seed, leek seed, and onion seed, worked up with the fat of *kômê* birds (?), into pills, which are to be placed on hot coals, and the patient is to inhale the smoke. The fumes of the rhododaphne rose, if inhaled, will kill the tooth worm, and the fumes of aromatic resin, if inhaled, will draw the worm out. Pain caused by **holes in the teeth** is cured by placing alum, or garlic, or asafoetida in them. Another prescription tells us to lay the great vein of the placenta (?) on an aching tooth, or fat of figs, or small red roses. **Loose teeth** are made firm by applying to them a paste made of raisins boiled in olive oil or dill water. To whiten teeth use a **powder** made of horns of the goat and horns of the stag burnt to powder.

Seven prescriptions deal with ailments of the **mouth.** Warm wine and honey, or sumach, sour grapes, star of Bethlehem plant, and salt relieve pain in the mouth. To purify the breath suck tablets made of dried roses, cummin, barley, and honey. Gangrene in the mouth

is to be treated with honey and spice applied to the wound with a myrtle wood stick; or use ṣôrê, pomegranates, leeks, salt, and aristolochia root. Excess of saliva is reduced by chewing cannabis Indica (ḥashîsh) and lettuce seed, or beetroot seed. **Cracked lips** are cured by an ointment made of raisins, terebinth gum, honey and oil, but alternative vegetable prescriptions are given. **Disease of the neck** (stiff-neck?) may be cured by a gargle made of honey, olive oil and water, or by powder made from the plant "live-for-ever" blown on the neck.

Chapping of the hands and **chilblains** are relieved by two kinds of ointment, the one containing the brains of a hare, the blood of a bird, the ashes of a crab, and a little ḥenna, and the other burnt olive leaves and sheep oil. "Throbbing" of the fingers is cured by applying to them the gall of a bull and the white of an egg.

Eight prescriptions deal with **ailments of the chest.** A plaster made of dates, figs, licorice root, the plant ox-tongue, and barley flour relieves pain. Aristolochia and olive leaves relieve tightness of the chest. A woman with pains in her breast may use one of three ointments made of sulphur and vinegar, dried herbs, peeled beans, and oil of roses, or thistle flour, mustard, barley flour and vinegar. To make the breasts have milk in them use an ointment made of burnt crab and sesame oil, or eat the testicles of a fox after fasting. Or cow's milk may be drunk, or an infusion of licorice root, dates, figs, and sweet (*i. e.*, new) milk. **A deep cough** will be lessened if the patient drinks syrup of pomegranates and dates for three days. Several alternative remedies are given,

some of which are in the form of potions, and others in the form of liniments and ointments. Nut galls taken in eggs, or dates and arsenic, are good for **blood-spitting**. To children who cough give three figs containing fifty coriander seeds and fifty pomegranate seeds. **Hoarseness** is to be treated with boiled carob seeds (to be eaten), hot oil, licorice flour and root of vetches, roast onions, a gargle of oil and honey, or five figs, five dates, and licorice root.

For the **liver** several kinds of draughts are prescribed, all but one of them being of vegetable character, *e.g.*, chicory and anethum foeniculum; cypress gum, sumach, and barley; the plant "live-for-ever". Chicory seeds and pomegranate seeds; sugar and tincture of berberis; thorns, pomegranate seeds, roses, and sumach flowers. The exception is made of cows' gum and snow. **Jaundice** is cured by drinking an infusion of radish seed and mulberries, or by hanging the dog-tooth of a bitch over the patient. As a cure for **thirst** is prescribed an infusion of aromatic herbs mixed with white of egg, or a hot infusion of purslane. **Heart pains** are relieved by drinking infusions of pomegranates and chamomile; myrtle berries, juice of asparagus and juice of mustard; licorice root, wine and cypress gum; honey and yeast water. For **heart disease** the prescriptions are somewhat similar, and **wind over the heart** is removed by drinking vinegar and honey, or dill water and honey, or aristolochia sucked out of a hot egg, or cummin, terebinth gum, anethum foeniculum, and rock parsley, mixed with goat's milk.

Some children and grown up folk have a mania for **eating earth**, and even filth. To such administer

black cummin and lettuce seed three times a day, or crickets and bread, or licorice root, dates, and figs mixed with sweet milk, or feed them on the flesh of the yellow fox of the desert. To him that has no appetite administer pounded river crab and cabbage juice. The loss of tone in the stomach which follows the drinking of wine in excess is restored by a decoction of licorice root in wine, or by a decoction of rose leaves, oil of walnuts, and wine. Honey, vinegar, water and anethum foeniculum make a good **appetizer**; drink it on three consecutive mornings. **Palpitation** is cured by pomegranates, sumach, and honey.

Some prescriptions are loathsome. Thus the person who is very ill is ordered to drink the sweat of his feet mixed with his own faeces.

To **procure sleep** rub the face with pounded mandragora and vinegar, or with sour milk, lettuce seed, and oil of roses. **Excessive sleep** is prevented by drinking an infusion of ginger and cabbage seed. He who has **drunk poison** must take urine of children and wine, or the gall of a gazelle in goat's milk. Or let him suck blood from oxen. How this is to be done is not stated, but we may assume that a vein of an ox is to be opened in the neck, and that the patient applied his mouth to the wound, and sucked out the blood as some of the natives of the Sûdân do.

Pain in the **spleen** is relieved by taking macerated hare, or the spleen of a hare, or calf's gall, or the ashes of a burnt ram, or the head of a swallow burnt in the fire, or swallow's blood, or the spleen or liver of a fox, or burnt stag's horn, or infusions of willow leaves, bean plant and cabbage. Or hang a spleen over the patient for three days, and over the fire-

place for one day, and as it dries up the patient's spleen will dry up.

Ten prescriptions deal with **colic**, flatulence, non-retention of food, indigestion, bile, and diarrhoea in children and adults. The remedies are chiefly of a vegetable character, *e. g.*, garlic, cummin, olive oil, peppercorns, thorns, mint, &c. The juice of a burning goat's horn drunk in wine is a remedy for diarrhoea. In the case of children suffering from diarrhoea rub the gall of a gazelle over the navel, and rub rue and honey into the anus, and the flow will cease.

Haemorrhage of the belly is stopped by eating boiled purslane and sumach, or by milk and honey, hare soup, mutton broth, or by cummin and vinegar. If these fail make a linen pledget and dip it in cummin, goose-fat, and the white of an egg, and plug the anus with it. Powdered ram's horn kills intestinal **worms.**

Five prescriptions deal with diseases of the **anus.** For scabies use an ointment made of alum, spices, and vinegar, or barley flour and wine, or insert pledgets of linen dipped in ox gall, garlic, and fat of the fat-tailed sheep. A protruding anus may be replaced by applying one or other of the following medicines: 1. Sheep oil, or cow oil. 2. Cummin, pine gum, ox-gall, and spice. 3. Garlic and bitumen. 4. Pounded sea-shells and pitch. 5. Smelter's dross, raisins (stoned), and oxide of copper. 6. Glass waste, iron rust, and lime. 7. Burn a spider's web and myrtle leaves in a fire over which the patient is to sit, and let him anoint himself with oil. An enlarged anus is to be anointed with leeks and oil of roses, and fissures in the anus are to be rubbed with a mixture of alkali, hyoscyamus,

raisins, and the urine of children, or with pig's gall mixed with the fat of a black serpent with a red neck, or with a mixture of wild mint, merdasangh, myrtle leaves, and oil. A closed anus is opened by sprinkling on it gourd ashes, fennel ashes, plantain ashes, and aloes. A mixture of black raisins, pomegranates, and wine will heal wounds and close fissures in the private parts. To restore vigour to a **wasted member** apply ointment made of the oil of a red cow, sheep's oil, and pounded bardîlâ leaves. **Wind in the stomach** is removed by taking cummin and salt in wine, and walnuts and vinegar.

A woman in difficult labour is helped by hanging the *tâwlê* plants first over her right shoulder, and then over the child when it emerges from the womb. Decoctions of thorns, leeks and cummin are beneficial, as also are burnt flax stalks in wine. In cases where the child is dead in its mother, and will not come down, burn either the hoof of a horse, or the hoof of an ass, or thorn seed under her, or make her drink a bitch's milk in wine, or a draught containing two measures of ox-dung, or a decoction of shepherd's staff.

In cases of **strangury** administer purslane seed in wine, or rinds of pomegranates, or dove's dung in wine, or onions and flax stalks, or the powder of a roasted crab in wine, or cock-droppings in wine. For strangury in a child administer an infusion of rue, vinegar, and carthamus tinctorius both to the patient and to his mother. To relieve continuous **micturation** give the patient bread on which a crow has been baked. **Retention** of **urine** is removed by rubbing the patient's member with the juice of nacissus leaves,

or with a mixture of mice-dung and saliva. To remove **blood in the urine** administer a mixture of the gall of a horse, frankincense, caper berries and cummin, or cummin and gingers, or myrtle leaves and madder, or mix dove's dung with his urine, heat it, and let the patient drink it. To cure **involuntary micturation** in bed administer to the patient a burnt cock's comb in wine, or the testicles of a fox, or cock, or the bladder of a ram or pig, or the brain of a hare with the seed of dill and rock parsley, or the dried liver of a crow, or three drachms of thorns, or cummin, or raisins and sparrow's blood.

Four prescriptions deal with the **testicles.** For pain in the testicles apply a mixture of black raisins, cummin, and beans, or wine lees and sheep oil. Aching testicles are relieved by an application of a mixture of stacte, wheat, wax, ox-fat, pig-fat, and oil of roses, or of chopped lettuce leaves, or sulphur and vinegar. "Wind in the testicles" is removed by an application of wolf's gall in wine, or by a mixture of cypress gum, ox-tongue, wine and honey, or by the fat on the kidneys of a gazelle and unslaked lime. When this ailment appears in a boy apply a plaster made of lime, and gingers, and the urine of the patient. For pain in the knees and back apply a bran poultice, or rub the knees with naphtha for three days. For pain in the shoulders apply a poultice of barley meal. For "wind" in the legs burn cock's feathers and terebinth gum together, extinguish them in vinegar, stir the mixture well, and use it as a liniment. Two prescriptions are given for the "red wind", an ailment which I can neither describe nor explain. The principal ingredient is mountain leaves obtained from a mountain that has

the shape of a fig-leaf, before sunrise on the fourteenth day of the month (p. 683).

The prescriptions for **ulcers**, wind, **pleurisy**, and pain in the loins closely resemble those given in the first section of the book. To cure **hiccoughs** shake the patient violently, or administer to him three mouthfuls of very strong vinegar, or of very hot or very cold water. To prevent **snoring** place a stallion's tooth under the head of the snorer, and he will snore no more. To **expel a devil** from a man tie the heart of an ass in the skin of a stag, and hang it over him, or burn the heart of a dove under him. If a man wishes to stand well with the governing powers let him cause the head of a crow to be hung up over him; and if he wishes to stand well with his neighbours let him cause the heart, eye, and skin of a wolf to be hung up over him.

Two prescriptions deal with the **complexion** and certain ailments. On the face that is like wax we must lay the warm lung of a camel, and the patient shall do well. To make a thin man fat give him pounded galbanum mixed with goat's milk to drink. To prevent **suppuration** in a burn, smear it with boiling water and the white of an egg. For **burns** and **scalds** apply white of egg and olive oil, or ashes of senna wood and paper, barley flour, yellow raisins, rinds of pomegranates, and whites of eggs, mixed to form an ointment. For the **bite** of **a dog** eight prescriptions are given, the principal ingredients being vegetable in character. One of the prescriptions orders that roasted hair of the dog that bit the patient be given to him! If you hang up over yourself (*i. e.*, wear) a dog's tooth, a **mad dog** will not bite you. Feed a

dog on bread containing bitter almonds, and he will follow you everywhere; tie a weasel's tail above your loins, and dogs will not bark at you. For **snake-bite** administer cat's gall in wine, or cut out the flesh round the bite, and apply onions, salt, and vinegar to the wound. Or cut a frog in pieces, and lay them on it. Several vegetable remedies are added. For **scorpion sting** apply mustard and hot water, or unslaked lime and oil of roses, or tie a silver drachm over the wound.

To **expel serpents** and reptiles from a house, make a mixture of galbanum root, sapesta seed, a stag's horn and hoof, opium, and vinegar, set light to it, and the serpents will flee from the house. Burn the hair and hoofs of goats in a house and the **beetles** will flee; burn the white of an egg and the hair of a fox, and the **crickets** in a house will die; mix cummin, sulphur, and hyoscyamus (or, cannabis Indica) with water and pour the mixture on the nests of **ants,** and they will flee. Cypress leaves and cummin scattered about a house will kill **fleas. Moth** may be kept from bee-hives by sprinkling fresh milk and children's urine over the legs of the stands; pour wine and water on the hives, or fumigate them with burnt ass's dung, and the bees will not leave the hives. To **kill mice** fumigate the house with burnt parsley, or the dust of a burnt thigh of a camel. To drive away **gnats** fumigate your bedroom with burnt galbanum and sulphur, or colocasia, or place a little extract of hemp under your head. To cure **sickness in cattle** pound up a dried rose with salt, and give the mixture to the beasts in their food for seven days. To prevent the **escape of chickens** give them wheat soaked in

yellow mint water. To **catch birds** throw out to them wheat which has been soaked in urine for one day and then boiled in sulphur; every bird that eats the wheat will die, or may be easily caught. To make **hens lay eggs** give them a paste made of wheat flour and wine.

Prescriptions for **pomades** for the **hair** are numerous. To make it grow luxuriantly use one of the following pomades. Fox fat and sesame oil, the brain of a hare and the marrow from a hare's leg, the ashes of a burnt swallow mixed with the urine of men who are virgins, wolf's fat and oak ashes, boiled bat's head and olive oil. Or use a plaster of olive leaves, or drink partridge gall mixed with fine wine when the moon is riding in the highest height of the sky. To make the **eyebrows grow** anoint them with burnt spice and sesame oil, or with an ointment made of pounded walnuts and date stones and oil of roses. Useful **depilatories** are: dried *kômê* flesh and ant's eggs pounded, and bats' blood. To prevent the **hair turning white** pour two drops of the gall of a swallow inside the mouth on the right side, and two on the left. Or use ointments made of bees roasted in olive oil, or the fat of a black raven and wet thorns, and ox gall and swallows' dung.

Four prescriptions deal with **fever.** For **summer fever** lay cloths soaked in hot water and oil of roses on the hands and feet of the patient, or anoint all his members with roasted mustard and oil of roses. **Fever caused by travel** is got rid of by sitting in hot water, and anointing yourself with sweet oil. For the fever that comes every second day burn the bone of a pig under the patient; for the fever that comes

every third day hang the shell of a crab on the patient, or the upper lip of a mole. To make a boil burst, poultice it with a poultice made of unleavened bread, garlic, and vinegar.

Ten prescriptions deal with soft **sores**, watery sores, obstinate sores, stinking sores, &c. and among the remedies enumerated are: burnt ox horn and woman's milk; sumach and honey; pounded shells and the white of an egg; rose ashes, mulberry leaves, raisins and antelope fat, alkali, honey, and old sheep oil; a human bone pounded up; lead and oil; onion and oil of roses; and figs and rue. **Leprosy** was treated with ointments made of vegetable substances and vinegar. After an application of one of these the patient was made to sit in the sun. The kind of **leprosy** called "Kharsâ" was treated with ointments made of crab and ox-dung; the blood of black doves and turtle doves, spice, and salt; the dung of doves, human semen and spice; burnt ox horn, olive oil, and old wine; gum of cedar and terebinth, sulphur, and the white of an egg, and the patient was to stand in the sun. In the prescriptions for **gangrene** the principal ingredients are unslaked lime (3 parts), arsenic (1 part), and vinegar, or arsenic, alkali, and yellow hellebore, or alum, white silver, sâghâ, and lentil flour. The man who gnaws his own flesh is to be rubbed with wine lees, to stand in the sun for a time, and to be washed in hot water.

The prescriptions for boils and itch in the back of the head and neck resemble those in the first section of the book, and the principal ingredients are alkali, soap, ḥenna, sulphur, garlic, and vinegar.

The next group of prescriptions (pp. 695, 696) deal with the Edhrâ boil, ringworm, the **mulberry** boil,

which comes in man and beast, and sores in cattle. It is very difficult to identify these, but among them we appear to have the so-called "Baghdad boil", or the "Aleppo button", or the "date mark", of which I have seen many terrible examples in Mesopotamia. Each of these scourges begins with a small whitey-brown swelling, of which there are two kinds, hard and soft. The swelling may appear in any soft part of the body, the face and neck, the buttocks, the anus, &c. The hard swelling grows steadily until it literally looks like a date on the cheek or neck, and then its surface decays and the swelling turns into a large running sore, which even with careful attention takes weeks, and sometimes months to heal. It leaves behind it a large scar ("date mark") of a livid colour in people with fair complexions, and of a dark brown colour in people with dark complexions. When this sore appears in certain parts of the body it causes very great pain. The soft swelling also appears in various parts of the body, and soon turns into a running sore; unfortunately several swellings frequently appear at the same time and become confluent. I have seen nine on a man's face at once. Young children suffer greatly from this scourge, as do adults who are habitually over-worked, or under-fed.

Following the prescriptions for boils comes an appreciation of **bean flour** as a beautifier of the complexion, and our author says that the young men and women who sell bean flour frequently use it when they wash, and that their complexions are as "white as snow".

The next group of prescriptions provides remedies for wounds caused by swords, spears, arrows, &c. The

wounds are first to be cleansed by applying onions to the lips of the wounds, and then an ointment containing several vegetable substances is to be applied. This ointment is called **Marham**, and was evidently very well known. There were several kinds of Marham, but the most important were the Red Marham, the White Marham, and the Black Marham. Honey, wax, soft soap, olive oil, madder, terebinth gum, gum ammoniac, red lead, and unsalted butter were the principal ingredients. The wound caused by the surgeon's knife is healed with soot and oil, or croton ashes and oil. Lead (a bullet?) may be extracted from the body by applying the flesh of the marten to the wound. To remove worms from wounds sprinkle over them a mixture of alkali, aristolochia, and lime.

Here the prescriptions come to an end. The remaining paragraphs contain a series of instructions that clearly represent a number of beliefs and superstitions about animals and birds, magical roots and plants, &c. Thus the stones in the crop of a **white cock** with a divided comb cure St. Vitus's dance and drive away devils. **Coriander seed** grown in the head of a black raven will enable a man to see whatever he pleases. Every member of the **mole** possesses medicinal properties that are beneficial for man, provided that it be prepared properly with quicksilver ointment. The claw of the right leg of a **cock** gives victory in the law court, the bones of the left wing keep away fever, and cock's gall and honey make the eyes bright. Eat the flesh of the **wild ass** in the summer and you shall suffer from no disease. Make a man drink the foam from the mouth of a **camel in must,** when the moon is directly overhead, and he will become a bold speaker.

Anoint your disciple's face with **wolf's gall**, and make him drink some, and you will marvel at his wisdom. The head of a **bat** placed in the hat makes a man invincible; bat's eyes keep away scorpions, and a bat's heart will drive away ants from their nests.

Next follows a series of sections describing the benefits that accrue to a man who carries about with him the heart or some member of the birds and animals, the names of which are here given: The Eagle, Vulture, Hawk, White Falcon, Falcon, Partridge, Hare, Crab, Frog, Ox, Fox, Bear, Weasel, Hedgehog, Pelican, and the Black Crow. A long paragraph is devoted to "Solomon's bird", perhaps the hoopoe, every part of which, if properly treated, produces a magical medicine, which has a marvellous effect. This is followed by a description of King Solomon's medicine for the eyes, which was composed of a mixture of mole's eyes and iron ore. This when applied to the eyes enabled a man to see every thing that he wished to see, and it caused the devils to flee from before the man whose eyes were anointed with it. Moreover, if he looked at his enemies he appeared to them to be fire, and, of course, they fled before him. The effect of this eye medicine lasted ten days, during which no pig's flesh was to be eaten by the man on whose eyes the eye-paint was. The last paragraphs of this section are devoted to descriptions of **roots** that possess magical qualities. Among these are the Kahînâ Root, the Live-for-ever Root, the Madhîn Sûhâr Root, the Semra Root, the Healer Root, the Sephînâytâ Root, the Dakarṭâ Root, the Abreshôm Root, the Edhlâ Root, &c.

The section of the Manuscript of the Book of

Medicines dealing with these subjects begins on Fol. 211 *b* (English translation, Vol. II, p. 520), and the various Chapters may be thus summarized.

1. **Weather forecasts** for the week beginning on the 19th of Tammûz and ending on the twenty-sixth. The forecasts concern rain, and are based on the appearances of clouds at various times of the day and night (p. 520).

2. **Forecasts derived from shooting stars.** A star shooting from east to west portends the death of the king of Persia, and sickness and disease; shooting from west to east it portends wrath and temporary tribulation; shooting from north to south it portends evil to the king, barrenness of women and family feuds for three years; shooting from south to north, a red star portends pestilence (if it falls on the earth), war in a far country, sickness, and conquest; shooting from west to south or from north to south, if it breaks up, the star portends war, pestilence and slaughter; a star falling from heaven to earth portends peace; a star bursting up from the east portends fecundity among cattle, and general prosperity (p. 520).

3. A **second series of forecasts** derived from shooting stars; the general import of the series is similar to that of the preceding series. The portent concerning the waging of war by the king of Persia on Bêth Hûzâyê (Hûzistân) is said to be in accordance with the Book of Andronicus. This authority is probably Andronicus Cyrrhestes the astronomer, who flourished about B.C. 100, and who was the builder of the "tower of the winds" at Athens, which was also called the "horologium". He is also mentioned by Eusebius of Caesarea in his work on "the Star"; see Wright,

Journal of Sacred Literature, 1866, where the Syriac text is given (p. 521).

4. **Forecasts concerning rain**, derived from the appearance of the sun in the morning and evening (p. 522).

5. A **table shewing** what the **weather** will be throughout the year when the sun rises on New Year's Day in a certain Sign of the Zodiac, and stating what kind of crop may be expected. *E. g.*, "If the "year be born in the Sign of the Scales, the early "seed and the latter crop will not appear. If the "year be born in the sign of the Goat, the early seed "will lack rain sorely, but there will be an abundant "crop on the plain." This list seems to have been drawn up for the use of the farmers who lived in a particular district, and intended to guide them as to the time when seed was to be sown (p. 522).

6. Two sections dealing with the **Signs of the Zodiac** (Malwâshê) and the **Year**, which appear to be supplementary to No. 5. With the Ram are associated full rivers and streams. With the Crab plagues of locusts and mice, scarcity of fruit in India, good crops in Ṭîbaryâ, a severe winter in Media, &c. If Bêl (Jupiter) be associated with this sign there will be peace, and if Mars, there will be blood and war (p. 524).

7. Of the **marrying of wives**. This paragraph is difficult to explain. At the head of it stand six letters, which have the numerical values of 2. 3. 4. 5. 6. 7 respectively. Each letter indicates a certain fact in some system of divination that was used by men in order to find out whether they ought to marry or not, and whether they will have any success with women (p. 524).

8. How to find out in which hand a man is hiding some object. Take the total of the numerical values of the letters that form the names of the man and his mother, and divide by six; if the remainder be an even number the object is in his right hand, and if it be an odd number, in his left. Suppose the man's name is "Joseph" and his mother's "Mary". Now Joseph,

ܝܘܣܦ = 10 + 6 + 60 + 80 = 156

and Mary,

ܡܪܝܡ = 40 + 200 + 10 + 40 = 290

Adding 156 to 290 we have 446. Dividing 446 by 6 we have 73 and 5 over. This being an odd number, the object must be in the man's left hand (pp. 524, 525).

9. An elaborate system of **divination** whereby the thief may be detected (p. 525).

10. Here, curiously enough, comes a **list of the numerical signs** used in the prescriptions (p. 525), and this is followed by a table of the **weights and measures** used in medicine (p. 526).

11. **Divination.** To find out when called whether the caller wishes to do you a bad turn or a good one. Stand in the sun, and find out the number of paces in the length of your shadow, and add it to the totals of the numerical values of the letters in your own name and in that of your mother. Divide the total by two: if the remainder be naught, sit still; if one, go and see what is wanted. Taking the number of paces as 10, and the names of Joseph and Mary as before, by adding these together, 10 + 156 + 290 we get 456. Divide 456 by two, and there is no remainder; therefore sit still (p. 526).

12. **Divination.** To find out whether the husband or the wife will die first (p. 526).

13. **A table of lunar months** by which it is possible to find out on how many days of a solar month the moon will rise (p. 527—528). Appended is a list of the names of the months of the Arabs.

14. **Rule** for finding out which day of the week will be the first day of the new moon (p. 529).

15. **Rule** for finding out in which hour of the day or night the moon will appear (p. 530).

16. **Rule** for finding out how long the moon will shine each day, and at what hour it will set.

17. **Divination.** How to find out the cause of a person's sickness. Add up the totals of the numerical values of the letters in the name of the sick man and his mother, and divide them by nine. Assuming that the names are Joseph and Mary, as before, we have 156 + 290 = 446; this number divided by nine gives 49 and 5 over. Turning to the paragraph we see that if the remainder after dividing the total by 9 be five, the illness is caused by a devil. Assuming that the names are Alexander and Sârâ we have

ܐܠܟܣܢܕܪܐ = 1 + 30 + 20 + 60 + 50 + 4 + 200 + 6 + 60 = 431
and ܣܪܐ = 60 + 200 + 1 = 261

Total 692

Dividing 692 by 9 we get 76 and 8 over. Turning to the paragraph we find that the remainder 8 indicates that the man's disease is caused by a blow of Satan (p. 532).

18. **Divination.** This section resembles the preceding, but is more elaborate, and the amount of the remainder after the division of the total by 9 is

coupled with one of the days of the week. Thus if the remainder be three, and if the man was attacked by his sickness on the third day of the week, the day of Mars, his disease is hot and dry; he bathed in water and the air smote him. Make three lamp wicks, or torches, out of his garments. Set one at his head, and one by his right side and one by his left side, and he will be ill for fifteen days. When we come to the remainder being eight, as there is no eighth day of the weak, we are told that the patient had a bad dream on the fourth day of the week. When the total divides exactly by 9, it indicates that the man sat on the ground on the Eve of the Sabbath, and did not call upon the Name of the Living God. Therefore he will continue to be sick for eighteen days, and his illness is due to vengeance (p. 533).

19. Divination. Another system in which, having added together the numerical values of the letters of the two names, and divided it by 9, we deduct from the letters *Jôdh* to *Sâdhê* 1. 2. 3. 4. 5. 6. 7. 8. 9 respectively, and from the four letters *Kôph* to *Tâw* 1. 2. 3. 4 respectively (p. 533).

20. Divination. Similar to the preceding, but the total of the numerical values of the letters of the two names must be divided by 7.

21. Divination. To find out whether a sick man will recover. Add together the numerical values of the letters in his name, and those in the name of the day on which he fell sick, and divide the total by 3. If 1 remains the man will live, if 2 remains his sickness will be protracted, and if there be no remainder he will die (p. 533).

22. **Divination.** Direction supplementary to the preceding about dividing the totals of the numerical values of the letters in the names of the days of the weeks (p. 534).

23. **Divination.** Another system whereby to find out whether a sick man will recover from his illness. In this case we add up the numerical values of the letters in the names of the man, and of his mother and of the day in which he visits the physician, and divide the total by 3. If the man comes on the first day of the week, and 1 remains he will recover rapidly; if two remains his sickness will last a long time; if there be no remainder he is nigh unto death (p. 534).

24. **Divination.** Four ways of finding out whether a sick man is going to live or die. Give a dog some bread that has been under a sick man's head for a night; if the dog eats it the man will live, if not, he will die. Or give a dog some of the water of which the sick man has drunk; if he drinks it the man will live, if he does not, the man will die. Or take a nail clipping from a toe of the sick man, and throw it into a cup of water; if the clipping sinks he will live, if not, he will die (p. 534).

25. **Divination.** How to find out whether a sick man will recover, and whether something that has been lost will be found, and if a slave who has run away will be brought back. Add up the number of days that have passed between the seventeenth day of the month Shebâṭ and the day on which the man fell sick, or on which the thing was lost, or on which the slave ran away, and divide them by thirty-five. Then construct three tablets in which the numbers 1 to 35 are arranged in the following way:

Table I. 1. 4. 7. 13. 16. 19. 22. 23. 28. 31.
Table II. 5. 8. 11. 14. 17. 18. 26. 20.[1] 25. 29. 32. 35.
Table III. 3. 6. 2. 9. 10. 12. 15. 21. 24. 29. 30. 33. 34.
Then divide the number of days by 35, and if it does not divide exactly note which of the three tables contains the number of the days that are over. If it be in the first table the man will live, the lost thing will be found, and the runaway slave will be recaptured; if it be in the third table, the exact opposite will happen in each case; if it be in the second, the man will recover slowly, the lost thing will be found after a long time, and the runaway slave will be caught eventually, and brought back (p. 535).

26. **Divination** concerning a sick man, based on the consideration of which day of the month his sickness attacked him. If he be attacked on the first day he will recover on the second. If he be attacked on the second day he will be ill for the whole month. If he be attacked on the fourth day, or the thirteenth day, or nineteenth, or twenty-third, or twenty-fourth, or twenty-sixth day he will die; if on the tenth day he will die in seven days, and if on the eighteenth he will die in twenty days (p. 536).

27. **Divination** concerning the recovery of a sick man, derived from the **days of the moon.** If he be attacked by his sickness on the twelfth, thirteenth, fifteenth, eighteenth, twenty-first, twenty-third, twenty-fifth, or thirtieth day, he will die (p. 537).

28. **Another method.** Find out on which day of the lunar month the man was taken ill. Add up the

[1] I have substituted 17 and 20 for a second 14 and a second 23, which are manifestly mistakes.

numerical values of the letters that form the name of the man, and add to them the number of the days that have passed since the new moon, and then divide the total by nineteen. If the remainder be 1. 3. 5. 7. 9. 14. 16. 19 he will live; if it be 4. 6. 10. 12. 18, he may live or die, the chances being equal; and if it be 2. 8. 11. 13. 15. 17, he will die (p. 538).

29. **Another method.** Add together the numerical values of the letters of the man's name, add to them the number of the days of the moon's age, and twenty; divide the total by thirty. Then examine the two following Tables of numbers, and see in which of them is the number that remains after dividing the total by thirty. If it be in the first table he will live, and if in the second he will die.

Table No. 1.

1.	2.	3.
17.	8.	7.
9.	10.	11.
13.	14.	19.
16.	23.	20.
22.	26.	28.

Table No. 2.

5.	6.	12.
15.	18.	21.
27.	25.	
29.	30.	
4.		
24.		

(p. 539).

30. **Another method,** based on the light and dark days of the moon. The moon has light on the odd days, which are, 1. 3. 5. 7. 9. 11. 13. 15. 17. 19. 21. 23. 25. 27. 29; the moon is dark on the even days, which are, 2. 4. 6. 8. 10. 12. 14. 16. 18. 20. 22. 24. 26. 28. 30. If the man falls sick when the moon has light he will last in a weak state for a long time. Add together the numerical values of the letters of the man's name, and add to them the number of the day of the moon when he fell sick. The total is to be

divided by some number, but as the scribe has omitted to say what that number is, we cannot complete the system. The result is, however, pretty clear. If the remainder be an odd number the man will live, if an even one he will die (p. 539).

31. To find out which of two men will win a duel. Add together the numerical values of the letters in the name of each warrior, and divide each total by nine. When Alexander the Great was about to fight Darius, he used this method. He found that the numerical values of the letters in the name Alexander, ܐܠܟܣܢܕܪܘܣ were 1 + 30 + 20 + 60 + 50 + 4 + 200 + 6 + 60 = 431; and that the numerical values of the letters in the name Darius ܕܪܝܘܣ were 4 + 200 + 10 + 6 + 300 = 520. If we divide the first total by 9 we get 47 and 8 over, and if we divide the second total by 7 we get 57 and 8 over. Since 9 is greater than 8 Alexander conquered Darius! This same method may be employed with success in cases of sickness, or in cases where things have been stolen, or slaves have run away (p. 541).

32. The **Regents of the days of the week.** First day, Hermes and the Sun. Second day, Zeus and the Moon. Third day, Aphrodite and Ares. Fourth day, Kronos and Hermes. Fifth day, the Sun and Zeus. Sixth day, the Moon and Aphrodite. The Sabbath, Arês and Kronos (p. 542).

33. **List of the remainders** after dividing the totals of the numerical values of the letters in the names of the stars and of the days of the week by nine (p. 542).

33. **Divinations** concerning the sick, based upon calculations as to the age of the moon when the man took to his bed, and the position of the moon among

the Signs of the Zodiac. If a man falls sick in the month of Îlûl when the moon is in the Sign Leo, he will recover. If a man falls sick during the month of the Second Teshrî, and the moon is in the Balance, he will be sick for ten days, and will then recover (p. 546).

34. **Description of the course of the moon** through the Zodiac (p. 546).

36. **Description of the sicknesses that attack men** under each Sign of the Zodiac. The following is a specimen paragraph. He who is smitten in Capricorn will be smitten severely; he will be smitten with heavy eyes. If he be smitten on the first day he will die; if on the second, his illness will be severe; if on the third, water will flow from his eyes in abundance and he will be healed (p. 548).

37. **Another of the same kind.** The man smitten under Aquarius and Pisces will not suffer severely if one propitious star be there. If Mars be there, he will go silly. If the Sun, he will go blind. If Venus, he will fall through love. If Mercury, he will be attacked by sickness. If the Moon, his ailment will be light (p. 549).

38. **Divination** concerning a sick man; from the Book of the Signs of the Zodiac. If a man, who was born under Arês and falls sick under Cancer, lingers for thirty days he will not die. This section contains twelve paragraphs, each referring to one of the Signs of the Zodiac (p. 550).

39. A List of the Signs of the Zodiac with **propitious stars.** The Ram with the Moon and Hermes. The Bull with the Sun, and Zeus and the Moon (p. 550).

40. **The Eight Rulers** and the days which they

rule. Venus rules the 1st and 9th days. Mars rules the 2nd and 11th days, &c. (p. 551).

41. The **diseases produced in men** by the Planets. Saturn produces headache, gout, chill, cough, shortness of breath, dropsy, &c. The Planets enumerated are Kronos, Zeus, Arês, the Sun, Aphrodite, Hermes, the Moon. Kronos kills by drowning, Zeus by earthquake and thunderbolt, Arês by metal and rheum, the Sun by rheum, Aphrodite by food and lust, Hermes by apoplexy, and the Moon by insanity (p. 551).

42. The positions of the **Seven Governors.** Kronos is in the zone of air. Zeus is in the zone of air. Arês is in a zone of fire. The Sun is in a zone of fire. Balti, or Zûhrah, or Aphrodite, is in a zone of water. Hermes, or Nâbô, or ʿÛṭrâdh, is in a zone of water. The moon is in a zone of water. The Sun and Moon occupy each one House, and the other five Governors two Houses (p. 552).

43. The **Revolutions of the Planets.**

2	Revolutions	of	Kronos	= 60 years	
5	,,	,,	Zeus	= 60 ,,	
4	,,	,,	Arês	= 60 ,,	
60	,,	,,	the Sun	= 60 ,,	
120	,,	,,	Hermes	= 60 ,,	
720	,,	,,	the Moon	= 60 ,,	(p. 553)

44. The **Kingdoms of the Planets.**

Planet.	Kingdom.	Setting place.	
Sun	Ram	Balance	
Aphrodite	Fishes	Virgin	
Hermes	Bull	Scorpion	
Kronos	Balance	Ram	
Zeus	Crab	Goat	
Arês	Goat	Crab	(p. 553).

45. **Planets by which to travel.** Eastwards. Aphrodite, the Moon, Arês. Westwards. The Sun, Zeus, and Hermes (p. 554).

46. **Forecasts** for the use of **travellers** based upon the position of the moon in the Zodiac, *e.g.*: If a man sets out on a journey, and he finds that the moon is in the Ram, let him return home immediately. If a man goes forth to war or to hunt when the moon is in the Fishes, he will be successful, but every other enterprise will fail. The Christian scribe betrays himself by the quotation, "Except the Lord build the "house, the builders thereof weary themselves vainly" (Psalm cxxvii. 1, p. 554).

47. **Lucky and unlucky days.** From the 27th day of the moon to the half of the 4th day do nothing at all; from the half of the 4th day to the 11th day do anything; from the 12th day to the 27th do everything. This is followed by a list of the times of the 15th day of the moon when, according to its place, certain things may be done, *e.g.*, When the moon is in the Ram on the 15th day, in the early hours it is good to travel (p. 555).

48. **Lucky and unlucky days for travelling.** The lucky days are: 1. 2. 4. 9. 13. 16. 17. 19. 20. 21. 22. 24. 25. 26. 27. 28. 29. 30. (p. 556).

49. The **Unlucky days of the months.**

Month	Days	Month	Days
Nîsân	3.	1st Teshrî	3. 6. 20.
Îyyâr	6. 20.	2nd „	3. 5. 11.
Khazîrân	3. 18.	1st Kânôn	3. 20.
Tammûz	6. 20.	2nd „	2. 3. 11. 14.
Âbh	1. 4. 15.	Shebâṭ	7. 11. 20. 21.
Îlûl	3. 10. 20.	Âdhâr	4. 5. 20. 21.

Any man who falls sick on these days will die. Any man who is born on these days will die. Nothing undertaken on these days will prosper, only God can alter their evil influence (p. 557).

50. The **Lucky days of the months.** The Lucky days are: 1. 2. 6. 7. 8. 9. 10. 11. 12. 14. 15. 16. 17. 18. 19. 20. 22. 23. 26. 27. 28. 29. 30. The 24th day was unlucky because Pharaoh was born on that day (p. 558).

51. **Omens for travellers.** If a pig meets a man, or a dog which is pleased, or two men, or two married women, or camels, or a man watering the road meet thee, it means good luck; go on thy way. A barking dog, or unmarried people, or bulls, or a black man, or a woman throwing out filth, are signs of bad luck; go back (p. 559).

52. **Advice for buyers and sellers** (p. 559).

53. A List of **Lucky and Unlucky Days,** with very elaborate details of what it is lucky to do, and what is not (p. 560).

Here follow one or more extracts from the Book of Basil on the heavens.

54. **Heaven is round** on all sides, and it travels from east to west. The earth is in the middle of it like an egg. The Circle of the Signs of the Zodiac lies across the sphere of heaven obliquely. Heaven is divided into 365 parts, and each part is one day. The Sun and the Planets move through the Signs of the Zodiac from west to east. The course of Kêwân, or Kronos, is 3 years, of Bel, or Zeus, 12 years, of Arês $^1/_2$ years, of the Sun 1 year, of Aphrodite 10 months, of Hermes 6 years, of the Moon $29^1/_3$ days. The Sun is eighteen times as large as the earth. The darkness

of the moon (*i. e.*, eclipse) is caused by the earth preventing the light of the sun from falling on the moon, for the moon obtains its light from the sun. The moon becomes dark twice each year. The moon must be fifteen days old before it can suffer eclipse, and no eclipse of the sun can take place unless the moon is born (p. 568).

55. List of the **names of the Signs of the Zodiac** and their corresponding months (p. 568). Besides the Signs of the Zodiac there are in heaven the Giant (Orion), and the "dog of the Giant" (Sirius), and the Cross.

56. A **List of the luminaries** after which the days of the week are called. The number of hours in the year is 8766, *i. e.*, the year contains $365^1/_4$ days (p. 568).

57. **Of Eclipses.** When the head or tail of the Serpent is in the seventh space of the sun, and the moon is in the same space as the sun, an eclipse takes place on the fourteenth day of the moon. If the colour of the moon is black there will be sickness on earth, and gloom, and wind, and the flocks will die. If reddish black, there will be pestilence, slaughter, sickness, and famine. If yellow, there will be liver disease, fruit and crops will perish, and birds and animals will die. If it be like dust, there will be want, and snow, and ice, and frost, and the cattle will die. In partial eclipses only the part of the earth facing the dark part of the moon will be affected. The various coloured marks seen on the moon during an eclipse are due to the influences of the Planets (p. 570).

58. **Eclipses of the Sun and Moon.** A series

of portents derived from the situation of the eclipse (p. 570).

59. **Calculations** concerning eclipses (p. 571).

60. **Calculations** concerning the upper and lower Signs of the Zodiac (p. 571).

61. **Calculations** concerning the Five Stars (Planets), and concerning the position of Zeus, Arês, Hermes, and Aphrodite (p. 572).

62. **List of the Signs of the Zodiac** (p. 573).

63. **The temperatures of the Seven Zones,** wherein are placed the planets and the Sun and Moon (p. 573).

64. **The characteristics** and dispositions of the Signs of the Zodiac. Kronos is evil always. Zeus is red and beneficent. Arês is little, loves blood, and destroys every thing. The Sun is red and beneficent. Aphrodite is beautiful, she destroys nothing, she is prone to adultery and harlotry. Hermes is swarthy, his character is neutral, he is addicted to trafficking and learning. The Moon is a creature of change, and is bald (p. 574).

65. **The similitudes and colours of the Planets.** Gold = the Sun, which is yellow. Silver = the Moon, which is light blue. Iron = Arês, which is a poor red. Brass = Aphrodite, which is white or a good green. Lead = Kêwân (Kronos), which is a deep black. Electrum = Hermes, which is green, like the emerald. Tin = Zeus, which is dark like beryl (p. 574).

66. **List of the Courses of the Signs of the Zodiac** (p. 574).

67. The same in a series of forty-eight diagrams (p. 578).

68. **Another List** (p. 602).

69. **The Planets** of the Day and Night (p. 603).

70. **Lists of the three kinds of the Signs of the Zodiac** (p. 603).

71. **The Duration of the Sun** in each of the Signs of the Zodiac (p. 603).

72. **The Colours and Symbols** of the Signs of the Zodiac (p. 604).

73. **The Countries ruled** by the Signs of the Zodiac

Sign	Country	Sign	Country
Ram	Persia	Balance	Libya
Bull	Babylon	Scorpion	Italy
Twins	Cappadocia	Bowman	Crete, Cilicia
Crab	Armenia	Goat	Syria
Lion	Asia	Water-carrier	Egypt
Virgin	Greece	Fishes	India (p. 604).

74. **List of the countries traversed** by the Planets in their courses (p. 604).

75. **Divination** based on the Signs of the Zodiac that are associated and those that are not (p. 605).

76. **Lists of the Signs of the Zodiac** that are, and that are not associated (p. 605).

77. **Another treatment** of the same subject (p. 606).

78. **The Equinoxes.** These take place on the 24th day of Âdhâr and on the 24th day of Îlûl (p. 606).

79. **The Number of the Degrees of the Sun.** Stand in the sun and measure the length of thy shadow. In the First Kânôn it will measure 28 feet, in the Second Kânôn 27 feet, in Shebâṭ 26 feet, in Âdhâr 25 feet, in Nîsân 24 feet, in Îyyâr 23 feet, and in Khazîrân 22 feet. In Tammûz the length is 23 feet, and this increases month by month until the First Kânôn when it again becomes 28 feet. The

length of thy shadow naturally varies during each hour of the day.

80. **Portents for each hour of the day and night** of the seven days of the week, with lists of the Planets that rule the hours, *e. g.*:

Night of Second Day	Regent	Portent
1st Hour	Zeus	Good for ruling and sailing
2nd ,,	Arês	Bad for every thing
3rd ,,	Sun	Good
4th ,,	Aphrodite	Favourable
5th ,,	Hermes	Neither good nor bad
6th ,,	Moon	Favourable
7th ,,	Kronos	Troublesome
8th ,,	Zeus	Favourable for feasting and travel
9th ,,	Arês	Bad for every thing
10th ,,	Moon	Neither good nor bad
11th ,,	Aphrodite	Favourable
12th ,,	Hermes	Favourable for travelling (p. 609).

81. **A List of the days of the week** and their Regents by day and by night, with descriptions of the future of him that is born on each of them, and statements about the things that may be done on each with advantage to the doer. *E. g.*, The second day of the week is ruled by the Moon. It is good for travelling, buying, selling, sowing seed, and sexual intercourse. He who is born on this day will suffer from many sicknesses. The night of the fifth day of the week is ruled by the Sun. Good for sexual intercourse, and building, and setting out on a journey. He who is born therein will become a prince, and he will go into the presence of the Governor, and he will be an adulterer (p. 616).

82. **The Character of a man,** according to the Planet he is born under.

PLANET	CHARACTER
Moon	Crafty, wicked, untrustworthy, fornicator
	Of good external appearance
Arês	A lover of war and bloodshed
	Eyes red or blue
Hermes	Learned and wise, a lover of learning
	Of dark complexion, physically weak
Aphrodite	A lover of wine, women, and pleasure
	Ruddy and handsome to look upon
Zeus	Hard-hearted, of inflexible will, a lover of wine and women
	Of wretched appearance, mean-looking
Sun	Well disposed, amiable, affectionate
	Of dark complexion, with small eyes
Kronos	[Wanting] (p. 617).

83. The **natural characters of men** as deduced from the Signs of the Zodiac under which they are born, and the month of the year in which they are born (p. 617).

84. The **odours of men** as deduced from the Signs of the Zodiac under which they are born, and the month of the year in which they are born (p. 618).

85. The **members of a man** and their Regents among the Signs of the Zodiac and the Planets, *e. g.*, the head = the Ram, the neck and shoulders = the Bull, the arms = the Twins, the breast = the Crab, &c. (p. 619).

86. **To find out under which Planet** a man was born (p. 620).

87. **Divination concerning a sick** man, obtained by adding up the numerical values of the letters in his

name and in that of the Sign of the Zodiac, and dividing the total by seven (p. 621).

88. **Divination as to the profit** and luck of an enterprise, obtained by a method somewhat similar to that described in the preceding (p. 621).

89. **Divination as to friendship** (p. 622).

90. **Divination as to the suitability of marriage** between two persons, and the probability of their happiness (p. 622).

91, 92. **To find out whether a woman is with child**, and whether the child will be a boy or girl, by means of the numerical values of letters (pp. 624, 625).

93. **To find out if a married couple** will have children (p. 625).

94. **To find out whether a newly born** child will live or die (p. 625).

95. **To find out which eye** of a man is blind (p. 625).

96. **To find out if something hidden** is good or not (p. 625).

97. **To recover a thing that has been stolen** (p. 626).

98—100. **To find out whether an absent friend** is sick, or well, or dead, or in prison (pp. 626, 627).

101, 102. **To find out whether a man will succeed in war**, and whether a petition to the king will be successful, and whether a marriage will be happy or not (pp. 627, 628).

103. **The subterranean sea** (p. 629).

104. **The sun's journey** below the firmament (p. 629).

105. **Concerning the winter** (p. 631).

106. **The Earth.** 36 parts are water, 15 parts may be travelled over, 3 are habitable, and 6 parts cannot be described (p. 632). The distance from east to west is 11,064 parasangs, the distance from earth to heaven is 77,448 parasangs, or 1617 parasangs (p. 633).

107. **List of weights**
108. **The measure** of the Signs of the Zodiac
109. **Measures of time**
(p. 633).

110. **The Constitutions** of the Signs of the Zodiac
111. **Concerning the Four Seasons**
112. **Concerning the winds**
(p. 634).

113. **Climates** (p. 635).

114. **The Weather** during the Four Seasons (p. 636).

115. **The East Wind** and the South Wind, and the diseases they cause (p. 638).

116. **The diseases** due to change of season (p. 639).

117. **The Touch or feel of blood,** black bile, phlegm, &c. (p. 641).

118. **Of the drinking of water**—list of times when to drink (p. 641).

119. **Of the drinking of milk** (p. 642).

120. **Rules for diet** during the various months of the year (p. 642).

121. **Weather prognostications** (p. 647).

122. **Forecasts concerning the winter,** derived from the appearance of the Sun (p. 650).

123. To know whether **the winter will be early or late.** If after the harvest there be rain before the Pleiades set, the winter will be early; if there be rain at the time when the Pleiades set, the winter will be late (p. 651).

124. **The times of the Risings of the Pleiades,** Orion, Sirius, Zûhrah (Venus), and the Little Waggon (p. 651).

125. **Omens derived from appearances seen in the heavens.** The form of a man portends pestilence; the form of a bull portends war, slaughter, and abundance; the form of a horse portends abundance, and pestilence among children, and barrenness among women; the form of a mule portends pestilence among children, and barrenness among women; the form of a lion portends famine; the form of a panther portends the death of the wild beasts of the mountain; the form of a wolf portends that father and son will kill each other; fire in the heavens portends famine, war, and pestilence (p. 652).

126. **Concerning Comets,** for which there are three names, Karîthâ, Bûbhâ, and Lakethâ. They cause wars and other things, which depend on their position in the sky, and the quarter of the heavens to which their tails are directed. When a comet appears in the east, and stays there a long time, the events that its advent portends happen quickly; when a comet appears in the west the events that it portends happen after some delay. There are three kinds of comets, *viz.*, the star with a tail, the star with a spear, and the star with a beard; the first kind portends famine and pestilence, the second wars and strifes, and the third a change of dynasty (p. 653).

127, 128. Two sets of **portents derived from shooting stars** (pp. 652, 653).

MEDICINE AMONG THE EGYPTIANS, GREEKS, AND SYRIANS.

THE oldest people of whose medical knowledge we have any exact idea are the Egyptians, and an examination of the medical literature of Egypt proves that they were the founders of the chief systems of medicine, which were, with modifications and improvements, in use throughout Greece, Arabia, Syria, and many other parts of Western Asia down to the Middle Ages. The principal sources of our knowledge of Egyptian medicine are the medical papyri preserved in the museums of London, Berlin, Leipzig, and Philadelphia. The London papyrus (XVIIIth dynasty) is in the British Museum (No. 10,059), and was first described by the late Dr. Birch,[1] who pointed out that some of the prescriptions contained in it are declared therein to date from the time of King Khufu, the builder of the First Pyramid. The two Berlin papyri (XVIIIth dynasty) were first discussed by Brugsch[2], who also published a facsimile of them in

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[1] *Aeg. Zeitschrift*, 1871, pp. 59—79. A facsimile and transcription of the hieratic text were published by Wreszinski (*Der Londoner Medizinische Papyrus*, Leipzig, 1912). See also Lüring, *Die über die medicinischen Kenntnisse der alten Aegypter berichtenden Papyri*, Leipzig, 1888.

[2] *Monatsschrift für Wissenschaft und Litteratur*, 1853, pp. 44—56.

his *Recueil*[1]. The Leipzig papyrus, more commonly known as the "Ebers Papyrus"[2], was published in facsimile by Dr. Ebers, together with a very scholarly Vocabulary by Dr. L. Stern in 1875[3]. It contains 110 large quarto pages written in hieratic, and its value for the history of medicine is incalculable; this fact was first proved by Dr. J. Hirschberg in his work *Ueber die Augenheilkunde der alten Aegypter*, Leipzig and Berlin, 1888. The Philadelphia papyrus was acquired in Egypt by Dr. Reisner, and was published by him in facsimile with a Vocabulary in 1905.[4] There is no evidence whatsoever that would justify us in assuming that the prescriptions and the knowledge of elementary anatomy and therapeutics, exhibited in these papyri, are the product of the period when the above papyri were written, and it may therefore be said that a large portion of their contents is taken from older medical papyri, and is the work of physicians who flourished under the Ancient and Middle Empires. When the Egyptians learned to write, they began at once to commit to papyrus the medical formulas which had been in use among their "medicine men" for a very long time, just as they did the magical prayers which formed their earliest religious literature. It is impossible to

[1] *Recueil*, II. 85—107. See also the edition of Wreszinski, *Der Grosse Medizinische Papyrus des Berliner Museums*, Leipzig, 1909.

[2] It was purchased in Egypt from a native of Luxor by Dr. Georg Ebers in 1872.

[3] *Papyros Ebers, das hermetische Buch conservirt in der Universitäts-Bibliothek zu Leipzig*, Leipzig, 2 vols. fol. See also Wreszinski, *Der Papyrus Ebers*, Part I. Leipzig, 1913. See also a German translation of the whole papyrus by Dr. H. Joachim, Berlin, 1890.

[4] Under the title of the "Hearst Medical Papyrus".

assign a date to the period when this took place, but, if we accept Egyptian tradition on the subject, we may believe that the Egyptians possessed a tolerably good working knowledge of the use of plants medicinally in the earliest centuries of Dynastic civilization.

In all periods of Egyptian history we see that the practice of medicine went hand in hand with that of magic, and the belief was always common that the magic formula, which the physician recited as the patient took the medicine, was an important, if not the *most* important element in the cure. As long as men believed implicitly that pain and disease were sent into human beings by the gods and goddesses, and evil spirits, words of power that were able to placate the irate supernatural powers were as necessary for the patient as medicine. There must have been, however, here and there physicians who believed more in medicine than magic, and a proof of this is perhaps given by the Ebers Papyrus, where we find fewer spells and incantations, and words of power than in other papyri of the same kind. Be this as it may, it is quite certain that the position of the physician under the Ancient Empire was one of great importance and dignity. In proof of this statement reference may be made to the inscription of Ptaḥuash, the chief architect of king Neferârikarā, which is found in the tomb of this official at Abû-Ṣîr.[1] The king was one day inspecting some works that had been executed for him by Ptaḥuash, when an accident happened to Ptaḥuash, the nature of which is not clear. The king and his court were much grieved at the accident, and the sick

[1] For the text see Sethe, *Urkunden* I. 40—45.

or injured man was taken at once to the palace for treatment. The chief officials and the king's own physicians, *senu*, were summoned, and the king caused his case of medical papyri , to be brought, but when the chief physician had examined the sick man he told the king that his case was hopeless . At this news the king was greatly grieved and, giving orders that everything possible was to be done, he retired to his chamber and prayed to Rā. Ptaḥuash died, as the physicians said he would, and the king had the body oiled (embalmed?) and he provided an ebony coffin for his faithful servant.

As to the scientific value of the anatomical knowledge of the Egyptians opinions differ. Some think that they knew very little anatomy, because the practice of mummification taught them to deal only with the belly. In operative surgery the Egyptian physicians obtained good results. They bandaged suppurating ulcers, practised venesection and cupping by means of horns sawn off near the point.[1] They performed circumcision, using knives of flint, and castration, and lithotomy. They were skilled in treating diseases of the eye, and their reputation as oculists was great. According to Dr. Baas they were also acquainted with pterygium and the arcus senilis, with inflammation in the vascular parts of the eye, ophthalmic catarrh, lippitudo, smaragdus (glaucoma?), blood in the eye, fatty

[1] Baas, *Outlines of the History of Medicine*, New York, 1910, p. 18.

degeneration, granulations and whitening; with diseases of the heart, of the ears, of the skin (including leprosy, small-pox, acne of the face, eruptions upon the head, erysipelas, itching of the leg, sweating of the feet, &c.); with diseases of the hair, verminous diseases, haematuria, dysuria, too frequent urination, the urinary troubles of children; with diseases of the sexual organs, of the stomach, toothache, headache, &c.[1] The Egyptians knew that the heart was the most important organ of the body, and that the arteries radiating from it reached all the members; and they seem to have thought that all the diseases known to them arose from defect in one or more of the arteries.

The prescriptions in the medical papyri prove that the Egyptians were well acquainted with the medicinal properties of a large number of plants, and the number of vegetable medicines employed by them was very great. Among these may be mentioned absinthe, aloes, acanthus, coriander seed, crocus, cucumber, cyperus, dates, endive, or chicory, figs, gums of various kinds, onions, lotus, mastix, wild mint, myrrh, nasturtium, opium, pistacia terebinthus, sesame (seed?), saffron, hyoscyamus, mandragora, pomegranate, olive oil, styrax, sycamore, and tamarisk. Many of the ingredients in Egyptian medicine were of animal origin, *e.g.*, lizard's dung; the blood, fat, dung, semen and testicles of the ass, bat's blood; the blood, dung and vulva of a dog; the fat, dung and uterus of a cat; the dung of a crocodile; the dung of an antelope; the milk of a woman who has just been confined; and fly-dung from the walls. These ingredients are loathsome according

[1] *Ibid.* p. 19.

to modern ideas, but our ancestors used medicines that were equally nauseous, as the following examples will show.

1. Remedy for cataract, "The head of a cole black "cat being burnt to ashes in a new pot, and some of "the ashes being blown into the eye every day, helps "such as have a skin growing over their sight; if "there happen any inflammation, moisten an oak-leaf "in water and lay over the eye. Mizaldur saith (by "this one only medicine) he cured such as have been "blind a whole year."[1]

2. Aches in the spine may be avoided by taking "ane littel fatt dogg" and after stuffing him with cuming seed "rosting" him, and keeping the droppings, adding to him "a handful of earth worms boyled quhill "they be leik lie."[2]

3. The ashes of Hens-feathers or Hens-bones burnt, and applied to the place, is an excellent remedy to stop bleeding in any part of the body. Culpepper's *Last Legacy*, London, 1685, p. 75.

4. Toads, Spiders, and Frogs, or their spawn have the same effect, but they do so by antipathy, because the blood flies from its centre (*Ibid.* p. 75).

5. Against the Falling Sickness. Take a jay, pull off her feathers, and pull out her guts, then fill her belly full of Cummin seeds, then dry her in an oven, till she be converted into mummy, a dram of her being beaten into powder, seeds and all, is an excellent remedy for the Falling Sickness, being taken in any

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[1] *Nineteenth Century*, October 1912. See Culpepper's *Last Legacy*, p. 249.

[2] Lecky, *History of the Eighteenth Century* (Caldwell Papers).

convenient liquor every morning, put in Piony-water (*Ibid.* p. 76).

6. To eat the liver of a mad dog (being first dried and beaten into powder, a dram at a time is sufficient,) is an excellent, yea the best of remedies for the biting of a mad dog (*Ibid.* p. 76).

7. Take an owl, pull off her feathers, and pull out her guts, salt her well for a week; then put her into a pot, and stop it close, and put her into an oven, that so she may be brought into mummy, which being beat into powder, and mixed with boar's grease is an excellent remedy for the Gout, anointing the grieved place by the fire. I fancy this receipt much, it standing to good reason that a bird of Luna should help a disease of Saturn, and therefore desire a dram of the powder may be taken inwardly every morning (*Ibid.* p. 77).

8. If any be bitten by a spider, take a great quantity of flies, and bruise them, and apply them to the place (*Ibid.* p. 83).

9. Three drops of a man's water put in his ear every morning warm, helps the noise there (*Ibid.* p. 86).

10. The blood of a hare dried and taken inwardly breaks the stone in the bladder (*Ibid.* p. 87).

11. Pidgeons dung[1] mixed with vinegar is excellent to anoint warts with, if you would be rid of them (*Ibid.* p. 87).

12. A decoction of earth-worms, sellendine and ivy-

[1] In one of his letters Martin Luther states that the medicine which his wife recommended him to take did him no good; this medicine was a mixture of garlic and horse-dung! See Preserved Smith, *Life and Letters of Martin Luther*, London, 1911, p. 312.

berries in white wine, take equal quantities of each, is an excellent remedy for the yellow jaundice (*Ibid.* p. 88).

13. The foot of a great living toad being cut off when the moon is void of course, and hastens to the conjunction of the sun, cures one of the King's evil, being hung about their neck (*Ibid.* p. 94).

14. The dung of a cat dried and mixed with vinegar till it be pretty soft, takes away hairs, and hinders their growing any more (*Ibid.* p. 98).

15. The grease of an eel, boiled a little with the juice of housleek, and a little of it dropped into a deaf ear recovers the hearing in a short space (*Ibid.* p. 98).

16. Take and bruise nine wood-lice, let them remain all night in eight or nine spoonfuls of drink; in the morning strain it, and let the woman drink it up at one draught, and lay to her breast a linnen cloth, warmed and doubled up three or four times; the next morning let her take eight of the said lice used as before, the next morning seven, still diminishing one every morning, till she comes to take but one (*Ibid.* p. 100).

17. A pint of *aqua composita*, a bullock's gall, and an ounce of pepper, beaten very small, and all boiled to a salve, cures any sciatica, ache or gout, being applied to it, and changed once in twelve hours (*Ibid.* p. 101).

18. The powder of earth-worms, of mice dung, and of a hare's tooth, put into the hole of a rotten tooth, it will drop out without any instrument (*Ibid.* p. 107).

19. To stop bleeding at the nose. Put a piece of hot hog's turd as it comes from the hog, up the nose (*Ibid.* p. 212).

20. The water of adders' tongues snuffed up the nose, is very good (*Ibid.* p. 212).

21. For a stitch in the side. Take the urine of him that is ill, and boil worm wood and cummin seeds, bruised very well in it, and anoint the sides going to bed with it (*Ibid.* p. 233).

22. For a swelling of the navel. Take cow's dung, and boil it in the milk of the same cow into a plaster and apply it to the navel (*Ibid.* p. 235).

23. A dead mouse dried and beaten into powder, and given at a time (*i. e.*, all at once), helps such as cannot hold their water or have a diabetes, if you do the like three days together (*Ibid.* p. 246).

24. The brains of a weazel dried and drunk in vinegar cures the falling sickness (*Ibid.* p. 263).

25. Mice dung, with the ashes of burnt wasps, and burnt hazel-nuts, made into an ointment with vinegar of roses, do trimly deck a bald head with hairs, being anointed with it (*Ibid.* p. 266).

Many metallic preparations were also employed in medicine by the Egyptians such as oxide of zinc, oxide of lead, oxide of copper, sulphate of iron, &c. Medicines were administered in the form of ointments, liniments, plasters, cataplasms, poultices, pills, tablets, boluses, tinctures, decoctions, extracts, juices, and powders. The use of the inhaler was well known, and patients were ordered to inhale the fumes of drugs, which were vaporized by sprinkling upon red hot coals. The beneficial effects of massage were well known, and the Westcar Papyrus states that when, under the IVth dynasty, a prince paid a visit to a famous magician, he found him having his feet and legs massaged. The form of the Egyptian prescription

was copied by the Greeks, Syrians, Arabs, and others, and may be thus described. The first part contained a statement as to the effect which the medicine would produce; this was followed by a list of the ingredients, the quantities being given with directions for preparation. Thus we have:

1. **A medicine for a sick belly** (Ebers Pap. Pl. 2).

Cummin	$^1/_{64}$
Goose feet	$^1/_8$
Milk	1 *tena*

Boil, strain through a cloth and take.

2. **Another. To open the bowels** (Ebers Pap. Pl. 5).

Uam seed	1
Ānkh plant	1
Kesebt fruit	1
Honey	1
Sheneft grain	1

Work up together and take for four days.

3. **Another. To empty the belly** (Ebers Pap. Pl. 5).

Cow's milk	1
Dough	1
Honey	1

Crush, pound, boil, and take for four days.

4. **Another. To empty the belly** (Ebers Pap. Pll. 8 and 9).

Honey	1
Shasha seed	1
Absinthe	1
Juniper berries	1
Uān berries	1
Utchait seeds	1
Cummin	1
Āam seed	1

Thu seed	1
Sea salt	1

Make into a ball and insert in the anus.

5. **A salve for the Uha disease** (Ebers Pap. Pl. 26).

Warm dhura grain	[Presumably in equal quantities.]
Warm ȧat-plant	
Warm dûm tree dates	
Memphite stone	
Milk of a woman who has just given birth to a boy	
Fresh olive oil	
Oil	

Heat up together and anoint the patient seven days therewith.

6. **Another. To drive the aa sickness, which is sent by God, out of the body of a man** (Ebers Pap. Pl. 34).

The first fruit of the Cyperus	1/8
Fragments of shasha gum	1/8
Theḥui berries	1/64
Ȧbu plant	1/8

Rub down to a powder, and let the patient drink it in beer when he is going to bed.

7. **When thou makest a diagnosis of a woman who has a pain in the pit of her stomach, [and] her arm, and breasts, and the region of her stomach is sick, and she has been told that she has the Uatch sickness, thou shalt say concerning it, It is death that has entered into [thy] mouth, and is abiding there. Make her a remedy of the [following] plants** (Ebers Pap. Pl. 37).

Teḥua berries	1
Opium	1

Peppermint	1
Ȧnek plant	1
Red seed of *sekhet*	1

Boil up in oil and let the patient drink the mixture.

8. **Another. To make the muscle (or, tendon, or nerve) pliable** (Ebers Pap. Pl. 83).

Fruit of the dûm palm	1
Beans	1
Āmā grain	1
Garlic	1
Shavings of the cedar tree	1
Shavings of the mulberry tree	1
Shavings of the willow tree	1
Shavings of the Zizyphus Lotus	1
Shavings of the sycamore tree	1
Shavings of the Uān tree	1
Acanthus gum	1
Lotus gum	1
Ȧm-tree gum	1
Sycamore gum	1
Red grain	1
Ȧm-tree berries	1
White oil	1
Goose oil	1
Pig's dung	1
Juniper berries	1
Myrrh	1
Onions	1
Field plants	1
Cyperus *usha*	1
Water melons	1
Tȧu plant (barley?)	1
Besbes plant (fennel)	1

Abu plant from the Delta	1
Linen waste (flax waste)	1
Sea salt	1
Rock salt	1
Aneb plant	1
Oxide of red lead	—
Green lead ore	1
Natron	1
Ox-fat [as much as sufficeth]	—
Shasha gum	1

Work up together, and apply in the form of a plaster.

From what has been said above it is clear that the Egyptians possessed a certain limited, but quite definite, knowledge of the general anatomy of the human body, and that they were able to perform a number of surgical operations with success. That they possessed a good and wide knowledge of practical botany is certain, and it cannot be denied that their vegetable medicines were many and effective. The curious thing about Egyptian medicine is that it never developed into a scientific system. The physician seems to have been content to go on with prescriptions that had been in use for hundreds, if not thousands, of years, and to have been averse to experiment. Had he dissected human bodies systematically instead of confining his operations to eviscerations for purposes of mummification, it is probable that he would have arrived at the great results that were obtained by the Greeks. Towards the close of the New Empire, or say, in the period which followed the XXth dynasty, magic again asserted its influence on Egyptian Medicine, just as it did on the Egyptian Religion, and spells, charms, words

of power, and incantations were generally employed by physicians because they were acceptable to patients. This state of affairs continued until the Greeks obtained a foothold in Egypt, and then the old system of Egyptian Medicine passed into oblivion until the Middle Ages, when it again became popular, both in Egypt itself and in the countries round about.

If we consider for a moment the intercourse that Egypt had with Syria and Arabia, and other parts of Western Asia, from a very early period, it will be found impossible not to conclude that the knowledge of Egyptian Medicine must have made its way into these countries along with Egyptian civilization. The fame of the Egyptian physician would be carried wherever merchant caravans marched, and, when the Pharaohs undertook military expeditions into Western Asia and fought battles there, the skill of the military doctor would be patent to natives. How far the knowledge of Egyptian Medicine penetrated into Eastern Mesopotamia cannot be said, but in the seventh century before Christ the prescriptions that are found inscribed in cuneiform on tablets from the Royal Library at Nineveh have many points of resemblance with those of Egypt. As examples of these we quote the following[1]:

1. If a man is sick of the colic, and his stomach will not retain his food, but returns it into his mouth, his . . . . . is pierced, and it rends him, and his

[1] For the Assyrian texts and German translations, see Dr. F. Küchler, *Beiträge zur Kenntnis der Assyrisch-Babylonischen Medizin*, Leipzig, 1904.

flesh is loose, and wind is expelled through the anus, and his bowels open, thou shalt administer for his healing,

Half a Ḳa of syrup of dates
Half a Ḳa of Kasu and oil
Wine and water
3 shekels of pure oil
2 shekels of honey
10 shekels of Ammi plant

rub down, mix together, and let the patient drink it without tasting it[1] at night before the rising of the Goat star. Then let him drink half a Ḳa of Shi Ḳa, and wash out his mouth and his anus, and sprinkle himself [with the same]; so shall he be healed (p. 5).

2. If the same is the case thou shalt rub down together rock-salt and Amanu-salt, and let him drink it in strong beer[2] without tasting it, and let him wash out his mouth and anus therewith, and sprinkle himself therewith; so shall he be healed (p. 5).

3. When the stomach of a man will not retain food, thou shalt rub down seed of tamarisk, and mix it with honey and butter, and the patient shall drink it without tasting it; so shall he be healed (p. 27).

4. When a man has drunk wine, and his head is confused (?), and he forgets his words, and his speech is wiped out, and his reasoning powers are wanting, and his eyes stare at those about him, thou shalt take for his healing

[1] *I. e.*, he shall gulp it.

[2] Or perhaps some kind of sweet beer or wine of an intoxicating or narcotic character.

Shi. Shi plant
Shi. Man plant
Tar. Mush plant
Ḫaldappānu plant
Il plant
Dil plant
"Sea-tooth"
Nuḫurtu plant
Seed of the Sha, Gan, Gan plant
Kam. Ka. Du plant
Muh. Gul. La plant.

Rub down these eleven vegetable substances together, and let the patient drink it mixed with oil and wine, before the rising of the goddess Gula in the morning, before the sun rises, and before any one has kissed him; and he shall be healed (p. 33).

5. If the eye of a man be filled with yellow pus, thou shalt rub down the Ut plant, and he shall drink it in strong beer, so shall he be healed.

[Or] thou shalt dry Shushu, and bake it, and moisten it with wine, and the patient shall drink it before Shamash; so shall he be healed.

[Or] thou shalt dry ..... of the plant "dog's tongue", and bake it, and moisten it, and the patient shall drink it; so shall he be healed.

[Or] thou shalt pound up one shekel of great Mush Dim Gurin Na plant, and let the patient drink it in strong beer and oil (p. 61).

. When the body of a man is yellow, and his face is yellow and black, and the root of his tongue is also black, the name of [his] disease is "Aḫḫazu". Thou shalt bake Mush Dim Gurin Na, and the patient

shall drink it in wine; so shall the Aḫḫazu fly away from his interior (p. 61).

7. When a man is sick with the Aḫḫazu sickness, and his head, and his face, and his whole body, and the root of his tongue are blocked (?), the physician shall not lay his hand on such a man, for he will die and cannot be healed (p. 61).

If the reader will compare the forms of these and the other prescriptions translated by Dr. Küchler the similarity will at once be apparent. Both the Egyptian and the Assyrian physician thought that they could tell what was the matter with a man merely by looking at him, and both decided what medicine to administer on the testimony of external appearances only. Both were equipped with alternative prescriptions, and both prescribed medicines the bulk of the ingredients of which were of vegetable origin. Both wished their medicines to be swallowed in draughts of strong beer, and both thought that the efficacy of certain prescriptions was increased by the recital of magical formulae. Both ordered the ingredients to be crushed, or pounded very small, *i. e.*, rubbed down, and sometimes strained through a rag. The fact that medical spells are added to some Assyrian prescriptions proves that the Assyrian physicians had not, in the seventh century before Christ, freed their system of medicine from the bonds of magic, and it suggests that such prescriptions had come down to them from older times. This is very probable, and there are very good grounds for thinking that the Assyrians derived a great deal of their medical knowledge from the Babylonians. Very few fragments of what may be properly called medical tablets have come down to us from, let us say, the time of Khammurabi

(about B. C. 1950), but magical texts[1] of the period of Khammurabi have been unearthed in Lower Babylonia, and medical texts may come from the same place any day. It is impossible to think that a nation so highly civilized as the Babylonians had no system of medicine, and it is equally impossible to think that the Sumerians before them had none. In the prescriptions found on Assyrian tablets quoted above many of the names of plants, or medical preparations, are Sumerian, and these can only have come to the Assyrian scribes who copied the tablets for the Royal Library from Babylonian or Sumerian originals. In pointing out the similarities in the form and contents of the Egyptian and Assyrian (or Babylonian, or Sumerian) prescriptions, it must not be imagined that I suggest that their authors were influenced by the works of Egyptian physicians, three or four thousand years before Christ, for it is far more likely that the early Mesopotamian system of medicine was modified or improved under the influence of physicians from Elam, or perhaps from some country further to the east.

What has been said as to Ninevite prescriptions being derived from Babylonian originals applies also to the copies of the Lists of Plants and Trees that have been found at Nineveh. And if we had all the Lists of Plants from which the Assyrian scribes copied, we would probably find that many of them were accompanied by descriptions of their forms and uses similar

[1] Compare Nos. 22,446, and 22,447 published by L. W. King *Cuneiform Texts*, Part III, Plate 2ff.; and Part V, Plate 4ff. In these texts the magician divines by means of oil thrown upon water, and his divination rests upon the form that the oil takes on the water.

to those that were drawn up in Greek by Galen and other medical authorities. That kings of Babylon and Nineveh devoted much attention to the cultivation of plants is proved by the cuneiform documents that have come down to us. Thus a tablet in the British Museum (No. 46,226) gives a list of the plants that were grown in the gardens of Merodach-Baladan II, King of Babylon B.C. 721—710, and 703—702, and on it is a statement to the effect that it was copied from an older list. And Sennacherib, King of Assyria, B.C. 705—681, says in the great Cylinder in the British Museum (No. 103,000, col. VIII, l. 16ff.), "I laid out gardens above and below "the city, I planted for my subjects products of the "mountains and of all lands, all the herbs of the land "of Khatti, and murru-plants, among which fruitfulness "increased more than in their own country, all moun-"tain vines, all the fruits of the nations, herbs and "sirdu-trees for my subjects."[1] Further on (l. 64), the king says, "They clipped the trees that bore wool, and they shredded it for garments," and it has been argued with considerable success that these "trees that bore wool" were nothing more nor less than cotton plants.[2]

The source from which all knowledge of Babylonian and Assyrian medicine must ultimately come is the great collection of cuneiform tablets known as the "Kuyûnjik Collection", preserved in the British Museum. The first to make known its contents as a whole was Prof. C. Bezold, who published for the Trustees of the British Museum a general description of each tablet and its contents in the five volumes of his monumental

[1] See the edition and translation of the cylinder in *Cuneiform Texts* by L. W. King, Part XXVI, p. 29 and 31.

[2] L. W. King in *Proc. Soc. Bibl. Arch.* vol. xxxi, p. 339ff.

work, "The Kouyunjik Collection in the British Museum", London, 1887 to 1899. His elaborate classified Index and lists of numbers are not the least valuable parts of this great work. His Catalogue deals with all the Kuyûnjik tablets acquired by the British Museum up to 1891; descriptions of those which have been acquired later will appear in the Supplementary Volume, which has been prepared by Mr. L. W. King of the British Museum, and is now in the press.

Many Assyriologists have devoted much time and labour to the study of certain sections of Babylonian and Assyrian medicine, but up to the present no work has appeared which gives in a connected form all that is known on the subject. Thus Professor Sayce published "An ancient Babylonian Work on Medicine."[1] The letter of the physician Aradnanâ was first published by S. Alden Smith,[2] and republished by Professor R. F. Harper,[3] and discussed by others.[4] M. Boissier and Prof. M. Jastrow un[r] have published many important Liver texts and translations,[5] and Dr. Zehnpfund has described the "Zukakîpu", or cupping instrument in use among the Babylonians.[6] Of especial value are the numerous contributions to medical journals on Babylonian and Assyrian medicine by Baron Oefele, for he is both a

[1] *Zeit. für Assyr.*, vol. ii, pp. 1—14.

[2] *Die Keilschrifttexte Assurbanipals*, Leipzig, 1887—1889 (Smith 1064).

[3] *Assyrian Letters*, London and Chicago, 1892—1913.

[4] Johnston, *The Epistolary Literature*, Baltimore 1898.

[5] See Boissier, *Note sur un monument Babylonien se rapportant à l'extispicine*, Genf, 1899, and Jastrow in his work on the Babylonian Religion.

[6] *Beiträge zur Assyriologie*, Leipzig. Vol. iv.

skilled physician and an Assyriologist. His writings are published in a number of continental journals which are unfortunately difficult to obtain, and the list of them is considerable.[1] He is the first investigator who has been able to translate the words as well as the medical meaning of the cuneiform medical texts, and it is much to be wished that his articles could be published in a collected form.

We have seen that in the seventh century before Christ the systems of medicine in use in Egypt and Mesopotamia had many points in common, and we now pass on to consider briefly the changes and developments in the medicine of the period that are due to the Greeks. The first physicians among the Greeks who really founded Greek medicine were not the priests of Aesculapius, but the Asklepiadae, who "travelled about in the practice of their profession and

[1] In the *Allgemeinen medicinischen Central-Zeitung*, Berlin 1898, No. 96ff. we have: 1. Eine Uroskopie aus altmesopotamischer Medicin. 2. Auch die Aderlasslehre ist wie die Uroskopie Altmesopotamiens humoralpathologisch. 3. Auch Amulette haben die Griechen aus assyrisch-babylonischer Medicin entlehnt. 4. Auf den Weg über Salerno kam in unsere Volksmedicin neben der altaegyptischen auch die altmesopotamische Medicin. In the same journal for 1889 we have no less than twenty articles on subjects of Mesopotamian medicine. In the *Zeitschrift für Assyriologie*, Vol. xv, p. 109, he discusses the Assyrian names for Aristolochia, Andropogon, Schoenanthus, and Pistacia. In the *Zeit. für diaetetische und physikalische Therapie,* Vol. iv, Part 7, we have *Diaetetisches Handbuch der Bibliothek Sardanapals*; in No. 7 of the *Deutschen medicinischen Presse*, 1901, we have *Das neueste Alte aus Keilschriftmedicin*; and in *Die Heilkunde,* Vol. v, 1901, he treats at some length the diseases of the *Mammae.*

to make their fortune",[1] the most famous of whom was Hippokrates. Their anatomical knowledge was not great, indeed it must be considered rudimentary, for it seems not to have been greater than that which could be acquired by the slaughter of animals. Homer was acquainted with Egyptian drugs, and it is clear that all the great Greek physicians owed much of their knowledge of medicinal plants to the Egyptians, all of whom were, according to Homer, physicians. The Ionic School of Medicine was founded by Thales of Miletus (B.C. 639—544), a pupil of the Egyptian priests. The Italian School, or School of Crotona, was founded by Pythagoras (B.C. 580—489) of Samos, whose teacher was one Un-Nefer of Heliopolis. The Eliatic School was founded by Xenophanes of Colophon, in Elia, about B.C. 450. Hippokrates, the "Father of Medicine", was the son of Heraklides, by Phaenarete his wife, and was born at Cos, B.C. 460. After the death of his parents he went to study at Athens, and then he travelled for twelve years. He lived for the greater part of his life at Larissa in Thessaly, where he died about B.C. 377. He is also said to have lived for a time in Egypt. He was, according to Dr. Baas, the creator of profane, as distinguished from sacerdotal or guild medicine, of public, in place of secret medicine, in fact, he was the great creator of scientific medicine and artistic practice. The Hippokratic writings are in the Ionic dialect, and are fifty-three in number, but only a few of them were written by Hippokrates himself.[2] The

[1] Baas, *History of Medicine*, p. 85.

[2] See the summary in Baas, p. 101.

undying importance of Hippokrates in medicine rests, not so much upon his enrichment of science with new material, as upon the creation of a scientific (lay-) medicine and art, and upon the method and really great principles that he introduced for all time into science, and especially into practice. To his eminently practical bent is to be ascribed also the fact that he created, and specially cultivated, those branches of medicine that are profitable in practice: semeiology, prognostics, diagnostics, aetiology, symptomatology, and therapeutics, and in a much less degree systematic pathology, anatomy, &c. Yet he did not create one single name for his pictures of disease!

The Alexandrian School was founded in the third century before Christ, and owed its existence entirely to the Ptolemies, who supplied the men of science and philosophers of their day with the means, the occasion, and the leisure for their labours. This is especially true of human anatomy, for at this period, in spite of the prejudice of both Egyptians and Greeks against the dissection of the human body for medical purposes, bodies were freely placed at the disposal of the physicians. Indeed it seems certain that at this time even vivisection was permitted, with the view of finding out the seat of the soul and the origin of disease. The disciples of this school devoted themselves to the explanation, criticism, and elaboration of the works of Hippokrates.[1] They were partly commentators and compilers, and partly independent workers. The greatest physician of this School was Herophilus of Chalcedon (B.C. 335—280) who dissected

[1] See Schlosser in Baas, *op. cit.* p. 119.

dead bodies, and vivisected convicts, and an almost equally distinguished man was his contemporary Erasistratus of Julis on the island of Ceos, who died about B.C. 280. The School of the former survived until about A.D. 100, and the School of the latter until about A.D. 200.

Since Alexandria became under the rule of the Ptolemies one of the greatest trading centres of the ancient world, and since its commercial influence was wide-spread and far-reaching, it follows of necessity that the fame of its School of Medicine penetrated into many parts of Western Asia, especially into Palestine, Syria, and the northern parts at least of Arabia. The data necessary for constructing an exact account of the transmission of the Greek system of medicine into Syria are not forthcoming, but we may presume that in all the Colleges of the Jews there were physicians who were well acquainted with the systems of anatomy, pathology, and therapeutics that had been formulated by the Greeks. From these centres the knowledge of scientific medicine would penetrate eastwards, and reach such literary cities as Edessa and Amid, the modern Diarbekîr. A medical college is thought to have been in existence at Edessa in the second century of our era, and it existed until the time of Nestorius, when, owing to quarrels, which arose there between the Jacobites and Nestorians, it was broken up. A few years later it was reformed by Bishop Ibas, and medical teaching was given in it until A.D. 489, when it was finally closed by the Emperor Zeno. Some of the leaders of the School fled to Persia, taking, of course, their medical knowledge with them, but others established themselves at Nisibis, and founded a public

hospital similar to that which had existed at Edessa. Bar Hebraeus (born 1226), the famous Syrian writer, says in his "Chronicle"[1] that when the Sassanian king Sapor I. (240—273) founded the city of Gundhê shâbhûr (Bêth Lapâṭ) he brought thither Greek physicians, who introduced into the East the system of medicine of Hippokrates. His actual words are: "And Sapor built "for himself a city which was like unto Constantinople, "and its name was Gundhî Sâbhôr, and he settled "his Greek wife therein. And there came with her "skilful men from among the Greek physicians, and "they sowed Hippokratic medicine in the East. And "there were also excellent Syrian physicians, such as "Sergius of Rîsh ʿAinâ, who was the first to translate "the philosophical and medical works of the Greeks "into Syriac, and Aṭanôs of Âmid, and Philagrius, and "Simon the monk, who belonged to Taibûthah, and "Gregory the Bishop, and Theodosius the Patriarch, "and Ḥônain, the excellent man, the son of Isaac, "and many others after them until this day. These "were all Syrians, but Aaron the Elder was not a "Syrian. Gôsyôs, an Alexandrian, translated his book "from Greek into Syriac."

ܡܬܪܝܢ ܗܘܘ ܠܗ ܠܡܕܝܢܬܗ ܕܬܪܝܢ ܫܡܗ ܕܓܘܢܕܝܗܘ ܫܦܘܪ ܡܠܟܐ ܕܦܪܣ ܐܬܒܢܐ ܠܗ ܩܪܝܬܐ ܕܡܬܩܪܝ ܫܡܗ ܕܓܘܢܕܝ ܫܦܘܪ ܘܐܬܝܢ ܥܡܗ ܡܢ ܝܘܢܢܝܐ ܚܟܝܡܐ ܘܙܪܥܘ ܕܐܦܩܪܛܝܣ ܒܡܕܝܢܬܐ ܘܐܝܬܘܗܝ ܓܒܪܐ ܣܘܪܝܐ ܕܗܘ ܩܕܡܝܐ ܕܡܬܪܓܡ ܠܣܘܪܝܝܐ ܡܢ ܝܘܢܢܝܐ ܘܐܬܘܢܘܣ ܕܐܡܝܕ ܘܦܝܠܓܪܝܘܣ ܘܫܡܥܘܢ ܡܢܙܗܪ ܕܗܘܐ ܡܢ ܬܝܒܘܬܐ ܘܓܪܓܘܪ ܩܫܝܫܐ ܘܬܐܘܕܘܣܝܘܣ ܩܬܘܠܝܩܐ ܘܗܢܝܢ ܒܪܗ ܕܐܣܚܩ ܓܒܪܐ ܫܦܝܪܐ ܘܣܓܝܐ ܡܢ ܐܠܦ ܫܢܝܢ ܕܒܬܪ ܗܠܝܢ ܟܠܗܘܢ ܣܘܪܝܐ ܗܘܘ ܐܠܐ ܐܗܪܘܢ ܩܫܝܫܐ ܠܐ ܗܘܐ ܣܘܪܝܐ ܓܘܣܝܘܣ ܐܠܟܣܢܕܪܝܐ ܬܪܓܡ ܠܣܦܪܗ ܡܢ ܝܘܢܢܝܐ ܠܣܘܪܝܝܐ ✣

[1] Ed. Bruns and Kirsch, Leipzig 1789, p. 62.

This passage is of very great importance for us, because it shows that the system of Hippokrates was introduced into Mesopotamia before the close of the third century, and under royal patronage. Bar Hebracus was himself a physician and he practised medicine at Aleppo, and his literary knowledge was such that he is unlikely to have made a mistake on such an important point as this.

As to the Sergius of Rîsh ʿAinâ whom he mentions, a good deal is known[1]. He was a good Greek scholar, and was well versed in the philosophy of Aristotle; he was a priest and also archiator of Rîsh ʿAinâ, but according to some a man of loose morals and avaricious. He died soon after 536. He was the first to make known the writings of the Greeks to the Jacobite Syrians by means of translations and commentaries. In his capacity as physician Sergius translated parts of the works of Galen. In Brit. Mus. Ms. Add. 14,661 we have Books VI—VIII of the treatise "De Simplicium Medicamentorum Temperamentis ac Facultatibus"[2]; and in Brit. Mus. Ms. Add. 17,156 there are fragments of his Syriac translation of "Ars Medica", and "De Alimentorum Facultatibus"[3]. The translations of Sergius were revised by Ḥonain ibn Ishâk, a physician to the Khalîfah Al-Mutawakkil (died about A. D. 873), but his work is lost. Atanôs, Philagrius, and Gregory the bishop are

[1] See Wright, *Syriac Literature,* pp. 88—93; Duval, *La Litt. Syriaque*, p. 274.

[2] See Wright, *Catalogue of the Syriac Mss.*, p. 1187; and see Merx's article in *Z. D. M. G.*, XXXIX (1885), p. 237ff.; and Gottheil, *Journ. American Oriental Society*, vol. XX. 1899, p. 186.

[3] See Wright, *Catalogue,* p. 1188; and Sachau, *Inedita Syr.*, pp. 88—94.

unknown as physicians; if they composed medical works they have perished. Simon the monk, who flourished in the seventh century, wrote a book of medicine[1], but it also is lost. Theodosius the Patriarch, who was elected in 887, is no other than Romanus the physician; he wrote a medical Syntagma, which was of some repute[2], but it also is lost. Gôsyôs, the translator of the Syntagma of Aaron of Alexandria is, according to M. Duval[3], Gesius Petraeus, who lived in the reign of the Emperor Zeno. The Syntagma of Aaron consisted of thirty books[4].

Among other famous Syrian physicians may be mentioned: 1. George, the son of Bôkht-Ishôʿ, of Bêth Lâpât in Khûzistân, who was physician to Al-Manṣûr the Khalîfah, in the eighth century. 2. Gabriel, his grandson who was in practice in Baghdâd, and was court physician to Ar-Rashîd; he died in 828 A.D. 3. Ḥonain ibn Ishâk al-ʿIbâdî, of Al-Ḥirah, the disciple of Yaḥyâ ibn Mâsawaihi, who died 873, studied in Alexandria. When he returned to Baghdad he issued translations in Syriac and Arabic of the works of Dioscorides, Hippokrates, Galen, and Paul of Aegina. Isaac, the son of Ḥonain, and his nephew called Ḥobaish ibn al-Ḥasan al-Aʿsam, also translated many Greek works into Syriac and Arabic, and several of these gained currency under the name of Ḥonain[5]. As a rule they translated the

[1] See Assemânî, *B. O.*, III, Part 1, p. 181.

[2] See Bar Hebraeus, *Chron. Eccles.*, i, 391, ii, 213.

[3] *La Litt. Syriaque*, p. 274.

[4] *Chron. Dynastiarum*, ed. Pococke, p. 158.

[5] These men were among the earliest and the ablest of the Nestorian Christians who during the ninth and tenth centuries, making Baghdâdh their headquarters, supplied Muḥammadan

Greek first into Syriac which they afterwards translated into Arabic; but their Syriac versions have unfortunately, as it would appear, perished without exception. 4. John, the son of Serapion, composed in Syriac two works, the one in twelve and the other in seven books; the former was a treatise on antidotes. John flourished about the end of the ninth century.

The last of the great Syrian physicians was Abu'l-Faraj Gregory, commonly known as Bar 'Ebhrâyâ, or Bar Hebraeus, because his father Aaron was of Jewish descent. He was born in 1226, and practised medicine under his father and other great physicians, and wrote many large and important books; he died at Marâghah on July 30, 1286. He was famous as a physician, and attended the Tatar "King of Kings" in 1263; his medical writings are very numerous. He translated into Syriac and abridged Dioskorides's treatise "De Medicamentis Simplicibus" and the Commentary on the "Questiones Medicae" of Ḥonain in Syriac, and he wrote translations and commentaries in Arabic on the works of Hippokrates, Galen, and other physicians. Assemânî states that he also wrote in Syriac a kind of Compendium, in the form of a large book, which contained all the opinions of the physicians[1] ܟܬܒܐ ܕܟܠܗ ܚܟܡܬܐ ܕܡܢ ܟܠܗ ܡܠܬܐ ܕܐܝܬ ܒܗ. Unfortunately, however, he gives no detailed description of the work. The late Professor William Wright, the greatest of Syriac and Arabic scholars, said that Bar Hebraeus was one of the most learned

scholars with nearly everything that they knew of Greek science, whether medicine, mathematics, or philosophy. See Wright, *Syr. Lit.*, p. 213.

[1] *Bibliotheca Orientalis,* tom. ii, p. 272, No. 26.

and versatile men that Syria ever produced[1], and Gibbon's eulogy of him may well be quoted here. "In his life he was an elegant writer of the Syriac "and Arabic tongues, a poet, physician, and historian, "a subtle philosopher, and a moderate divine. In his "death his funeral was attended by his rival the Nes-"torian patriarch, with a train of Greeks and Arme-"nians, who forgot their disputes, and mingled their "tears over the grave of an enemy"[2].

From the facts stated above we see that the system of medicine formulated by Hippokrates was introduced into Syria and Mesopotamia in the early centuries of the Christian Era, and that it was studied with conspicuous success by many great Syrian physicians for more than a thousand years. We may now pass on to consider the system of medicine propounded in the Syriac Book of Medicines printed in this work, and attempt to arrive at some idea as to its author and its date.

[1] *Syriac Literature*, p. 265.

[2] *Decline and Fall*, ed. Smith, Vol. vi, p. 55.

THE AUTHOR OF THE BOOK OF MEDICINES, AND HIS SYSTEM OF MEDICINE.

Of the author, or perhaps, authors, of the Books of Medicines and of the astrological section given in the present work we know nothing, but here and there we find indications and allusions that suggest the sources of these works and the period when they were grouped together in a Syriac dress. The first section, which deals with what we may call scientific medicine, and the second section, which contains astrological-medical texts, seem undoubtedly to have been written originally in Greek. The third section, which deals with native medicine, and is nothing more nor less than a mere "Book of Recipes", many of them of a most loathsome character, may have been originally written in Arabic, or Persian, or in some Syrian dialect. The author of the Book of Medicines, whoever he was, studied medicine in Alexandria, as we may see from the following: 'Now when I was in Alexandria, a certain villager was 'bitten by an asp in one of the fingers of his hand 'when he was at no very great distance from the 'city. Immediately he tied round the lowest joint of 'his finger, which was close to the palm of his hand, 'a strong bandage, and ran straightway to a certain 'physician whom he know at the gate of the city, and 'entreated him to cut off his finger from the lowest

"joint, namely that which was in the palm of his hand. "He expected that if this could be done he would "suffer no [further] injury, and his expectation was "fulfilled as he thought it would be, for he was saved, "and lived, and this only did he seek" (translation, p. 25). He mentions a case of the use of the "tourniquet", and another case of a man who was bitten by a viper, and who was saved by cutting off the joint that had been bitten, presumably in the neighbourhood of Alexandria, and it seems that he made note of these cases, as physicians do.

Another certain thing in connection with the Book of Medicines is that each Chapter in it is in reality a Lecture. The writer of these lectures often speaks in the first person, and addresses his hearers as "you", and does not hesitate to apply to the subject matter under discussion the results of his own personal experience. Thus on p. 141 (translation) he remarks, "Therefore what I said immediately after I began my "discourse I will say again now, and then I will pass "on to another matter". And on p. 143, "Now on "many occasions I have made it clear to you that the "roots of some of the nerves are in the marrow of "the spinal column", &c. And on p. 198, "Since there-"fore ye know what are the muscles that perform these "operations, it is quite easy for you to calculate which "of them is diseased, and in which of them the ope-"rative faculty is injured. And if ye make a mistake "in any particular in respect of those that have been "demonstrated to you in dissections, the facts about "the causes of respiration, and the facts about the "voice should remind you". And on p. 207, "If ye "see that they are all in motion, then ye must know

"that one of the upper muscles of which I have spoken "is primarily the cause of motion of this kind, and "afterwards ye must try to determine which is the "cause in the place". And on p. 288, "To you, how-"ever, this is not a matter of difficulty, for you are "correctly acquainted with the fact", &c.

As instances of the incorporation of personal experiences in the Lectures the following may be quoted: On p. 8 the lecturer mentions the cases of two men whom he had known, who had lost their memory, and whose mental faculties were injured, the one through overstudy at night, and the other through overwork in a vineyard. On p. 23 he describes the case of a boy of thirteen who suffered from pains, which began in his leg, and asscended the whole body, and finally reached his head. Our author adds what he believed to be the true cause of the pain. On p. 131 he mentions the case of a man who fell off his horse and hurt his back, and says that two of his fingers were paralysed and one half of a third. He adds, "I ordered them to "put plasters on the place that was injured, and the "man was cured in a few days". On p. 141 he speaks of a man who had a large gathering of pus near one of his toes, and when the flesh was cut away, the nerves were visible. The wound healed, but the foot was stiff afterwards. Our author applied ligatures, and says, "I healed the man completely". On pp. 244, 245 he describes two cases of phthisis, and tells us how he treated them. On p. 292 a case of palpitation of the heart which the author treated by letting blood in the spring of the year is mentioned. On p. 310 is described a case of a certain sophist who suffered from fits of the falling sickness. On p. 445 two cases of

jaundice are mentioned, and our author tells us his views about them and also those of other physicians. On pp. 448 and 449 more cases of diseases caused by the bile are enumerated, and our author proves the accuracy of his views about the value of hot baths.

Many passages in the Book of Medicines prove that the author of it attached great value to dissections of the human body and of the bodies of animals, and in this respect he was a follower of one of the most advanced Schools of Medicine that flourished in Alexandria in the second century before Christ. The following extracts make this clear.

1. "And the cause of this is well known to you "who have seen the exit of the nerves that descend "from the brain" (p. 106).

2. "Those who dissect call these 'soft', as you "know" (p. 107).

3. "If the skin be stripped off, and the muscle "which is beneath it be laid bare, it will be seen that "the nerve doth not move; but if a man toucheth it, "it becometh sensitive" (p. 125).

4. "This we can only learn from those who dissect "the body . . . . And we learn through the dissectors "that all the members that produce voluntary motions "in man, that is to say, the nerves that cause motion, "have their place of exit from the neck, and below "the marrow of the spinal column. And ye may learn "also and see by dissections of the nerves that work "the breast, that they go forth from the marrow that "is in the neck" (p. 129).

5. "If therefore a man knoweth from the making "of dissections the sources of the nerves that come "to each one of the members, this man, I say, car

'cure successfully the want of feeling and the want 'of motion of each one of the members, as I myself 'did in the case of a man who fell from a horse, 'and hurt the upper part of his back, and feeling 'was paralysed in two fingers and the half of a third" (p. 131).

6. "We have learned from those who have dissected 'the nerves that the membranes of the breast have 'their exit from behind the fourth and fifth vertebrae" (p. 133).

7. "Now those who dissect the body call the 'little tubes which are composed of cartilages 'little 'oesophagi', and they have a kind of circular form" (p. 242).

8 "For behold, we often see in the animals which 'we dissect that there is a very considerable quantity 'of liquid in the membrane that surroundeth the heart" (p. 291). He then goes on to speak of an ape, the body of which was wasting away, which he wanted, apparently to vivisect, but he was unable to do so. After death the animal was dissected by our author. He also dissected a cock.

9. "The stomach hath two parts, which are called 'tunics', or 'coats', by the dissectors of the body" (p. 306).

10. "I must first call to your memory the muscles that ye have seen in dissections" (p. 383).

11. ". . . . on the contrary, we see clearly, not only from those of the apes that have been dissected, but also from those of other animals, that the liver in some cases is joined to a rib, and not in others" (p. 385).

Among the medical authorities quoted in the Book

of Medicines, Hippokrates comes first. Thus on p. 6 the author quotes the Aphorism, "Both sleep and "wakefulness, if they be indulged in immoderately, "are bad". On p. 15 he quotes a passage from a work of Hippokrates, entitled "On the Comings of Sicknesses".[1] On p. 19 he quotes the statement of Hippokrates, "If a man shall remain for a long time "fast bound by fear and sorrow weakness of the in-"tellect will come to him", and then goes on to criticize it, asking why Hippokrates did not state the causes of this weakness. On p. 127 he quotes the Aphorism that rigidity is caused by fullness and emptiness of the body. On p. 197 he refers to a treatise of Hippokrates on the Voice; on p. 211 he refers to another treatise on Shortness of Breath; on p. 290 he quotes a statement of Hippokrates on heart disease; on p. 397 he refers to his writings on digestion; and on p. 518 he mentions some of his observations on urinary diseases.

The Archilogenes mentioned on p. 29 as the author of a book, entitled "Protracted Ailments", is probably Archigenes, who practised in Rome in the reign of Trajan, and wrote many medical works.

Diocles, who is quoted on pp. 18, 19, is probably Diocles of Carystus in Euboea, who flourished about the middle of the fourth century B.C. He wrote a great number of treatises on fevers, materia medica, poisons, dietetics, anatomical subjects, &c. and distinguished between pneumonia and pleurisy, as well as between dropsies depending upon disease of the liver and spleen, established the differential diagnosis between

[1] See also p. 136.

ileus, colic, &c. He belonged to the Dogmatic School. The Secundus who is mentioned on p. 139 I cannot identify with certainty.

The perusal of the Book of Medicines will convince the reader that he has before him in a Syriac dress a series of Lectures on Human Anatomy, Pathology, and Therapeutics, which were written in Greek by a learned and distinguished physician, who had studied at Alexandria, and who was an earnest and convinced follower of Hippokrates. Each lecture proves that its author had imbibed not only the letter but the spirit of the teaching of Hippokrates, and from first to last he shows that all disease is governed by what we should call natural laws. He uses neither spells nor incantations with his prescriptions, the name of God is not once invoked, and his explanations of the causes of diseases—whether true or not must be decided by medical experts—are simple and clear. There is no mystery, no assumption of superior knowledge, and no attempt to appeal to the ignorance or credulity of men. He says (p. 9), "It is right that the physician should be an enquirer and a painstaking worker", and he asks (p. 10), "Do not all physicians learn by experiment?" He followed Hippokrates closely in adopting the "Humoral Theory." He thought that the body contained various kinds of bile, red, yellow, reddish-yellow, and black; if any one of these was present in excess some disease was the result. Many diseases were caused by phlegm and chyme, and many by some change in the composition of one or more members, and many by the presence of abscesses in the members. Sympathetic affections of the members are also carefully described. The duty of the physician was to

let Nature work in its own way. Diseases ran a regular course, and the fluids that caused them would, if Nature were not interfered with, be expelled from the body by natural processes. The physician might assist Nature, and it was his duty to calculate when the "crisis" would happen, and to help nature at the right moment. The skill of the physician was shown by his ability to calculate the times of crises. Every circumstance in a man's life must be considered, whether the house in which he lived had a north or south aspect, his age and habits and manner of life, his physique and constitution, the place and country in which he lived, the climate, the season of the year, &c. The symptoms of every case were noted, and in making a diagnosis the appearance of every part of the patient's body was to be taken into consideration, and the experience so gained applied to other cases. In prognosis our author was greatly skilled, as many of his Chapters show. He believed greatly in blood-letting, and in the use of purges, but all such remedies were only to be applied after a careful consideration of the symptoms of each patient's case. If the physician cannot make a correct diagnosis he cannot cure the disease (p. 143).

In the treatment of disease special attention must be given to the diet of patients. Many diseases are caused by over-fullness and gluttony, which cause pain in the bones, and thicken the legs, and destroy the members. One philosopher went so far as to "wonder how a man who does not over-eat himself can die" (p. 645). Water from pools and wells and slow-moving rivers is injurious, but rain water, and spring water, and water from swiftly flowing rivers is healthful, light, and beneficial. How important to the patient was judicious

dieting is proved by the dietary for the year given on p. 642 ff. Our author prescribes moderation in all things, moderate food, moderate work, moderate exercise, moderate pleasure, and moderate sleep.

All these considerations make it unlikely that he was a believer in the astrological forecasts, &c. which are given in the second portion of the manuscript, or that he had anything to do with the compilation of the third section of the book, which contains some four hundred "native" prescriptions, representing the most degraded form of the art of medicine, and appealing only to the most ignorant and credulous among men. Many of the astrological forecasts must be derived from the Babylonians and Assyrians, and it is to be hoped that an Assyriologist will some day find the time to identify them with their originals in cuneiform. The presence of these forecasts and the four hundred "native" prescriptions in the manuscript is probably due to the person who had the archetype copied, and who wished to include in one volume the various systems of medicine that had been in vogue in his native land.

Finally, a few words may be added as to the prescriptions in the Book of Medicines which were approved by the author of the Lectures on the Hippokratic system of medicine. The form of the prescription is, to all intents and purposes, that which we find in the Ebers Papyrus. First we have a statement as to what the medicine is intended to effect, then a list of the ingredients, the quantity following the name of the drug, and last of all directions for preparing and administering it. Thus Hiera Pikra is to be used for the stomach, and for all ailments of the head that are caused by its sympathy with the stomach. It contains mastic,

crocus, bearded grain, cassia, hazelwort, balsam berries, cinnamon, 6 drachms of each, and aloes 12 drachms; these are to be pounded together and made into a powder, of which four drachms in a draught of honey and hot water form a dose (p. 50). In this case a little more than sufficient for 13 doses was made at a time. Sometimes the draught was flavoured with thyme instead of honey. In cases where the medicine was to be administered in liquid form it sometimes had to be purified and strained (p. 52). Solids were to be administered in the form of pills, boluses, and tablets, the dose being as large as a sheep's dropping, or a chick-pea, or a bean, or a gall nut, or a chestnut. Liquids were administered by the spoonful. Solids were to be crushed, or crushed and pounded, or reduced to a powder. Pills were to be swallowed or placed under the tongue. Minute directions are given as to the beating and boiling of medicines, as to pouring them into metal, or glass, or earthen ware receptacles, and as to preserving them for a time before use[1]. In some prescriptions the quantities of the ingredients are given with great care (p. 275), but in others the ingredients were to be measured by the handful (p. 279). One of the most elaborate prescriptions, that for making wine of lilies will be found on pp. 339, 340. Tables of the numerical signs and the weights and measures will be found on pp. 525, 526.

Of the greater number of the prescriptions the authors are unknown, but there are several with which the names of distinguished physicians are associated. Thus we have the Hiera of Galen (p. 48) which contains

[1] In some cases the period was six months (pp. 340, 345, &c.).

30 ingredients and, when mixed with some vegetable direction, was administered for urinary diseases. And we have:

1. The Pills of Galen (p. 52), which were called "Kûbbâyê", and were intended to expel noxious chymes from the head and to make the eyes bright. These pills were in reality boluses, as large as grapes, and seven to ten of them were to be administered in a draught before and after meals.

2. The Hiera of Archigenes, a vegetable medicine which was said to cure exhaustion, vertigo, diseases of the eyes, phlegm, leprosy, elephantiasis, dementia, the falling sickness, delirium, scrofula, cancers, scabies, ulceration of the kidneys, nettle-rash, hoarseness, tightness in breathing, the bites of mad dogs, the bites of deadly reptiles, disease of the womb, lumbago and sciatica! (p. 49).

3. The Hiera of Theodoretus (Theodore, the pupil of Agathinus?), for which duplicate prescriptions exist (pp. 50, 51).

4. A prescription for headache by Ptolemy (about B. C. 30), the contemporary of Hicesius and Menodorus (p. 54).

5. A prescription for coughs and asthma by Dioskorides (Phacas), who wrote twenty-four books on medicine (p. 219).

6. A prescription for haemorrhage by Andronius (?). It contains vitriol, flowers of copper, smelters' dross, &c. (p. 237).

7. 8. A prescription for ointment by Democritus of Abdera (B. C. 460—360), and a recipe for making a wine which was very comforting to the stomach (pp. 160, 341). Six measures of strong smelling wine

were poured on irises, seed of rock-parsley, cinnamon, bark of cinnamon, laurus malabathrum, myrrh, and twigs of the absinthe plant, all reduced to powder, and then placed in a glass bottle which was sealed with lime. Dose one cupful before and after a meal.

9. A prescription of Sôrînûs (Soranus of Ephesus (?), who flourished in the reigns of Trajan and Hadrian A.D. 98—138) (p. 94).

10. A prescription of Menestius (?), for pleurisy (p. 271).

11—13. Prescriptions for a diarrhoea plaster by "Esklepiades" (p. 370), a diarrhoea mixture (p. 487), and diarrhoea pills (p. 488).

14. A prescription for a plaster for hardness of the liver by Solon (p. 371).

15. A prescription for pains in the stomach for a medicine made of Beldor (root of the thorny caper?), "which has been handed down from Solomon". The author states that there were two ways of preparing this medicine (p. 345).

17. A prescription for a plaster by Piâgaryas (Philagrius, A.D. 360?) (p. 367).

18. A prescription for an ointment called after the "Twelve Apostles", it contained in addition to vegetable substances protoxide of lead, and cinnabar, and was very good for wounds (p. 165).

Next we have a series of "Antidotes", some of which bear the names of eminent physicians, kings, &c., *e.g.*, the Antidote of Esklepiades (p. 427), the Antidote of Galen (p. 428), the Antidote of Caesar (p. 297) and the Antidote of Pêrôz, a Persian king (p. 502). Besides these we have the Ariston Antidote (p. 409), the Coralium Antidote (p. 303), the Gold Antidote (p. 298), the Musk

Antidote (p. 300), the Pearl Antidote (p. 301), the Wild rue Antidote (p. 300).

Foreign prescriptions are also included, *e. g.*, one for the "Egyptian" medicine (p. 100), one for the "Heliopolitan" medicine (p. 343), one for the "Persian" medicine (p. 151), and one for the "Indian" medicine (p. 150). A number of medicines are known by special names, which are generally derived from the names of the ingredients which give them their special powers, *e. g.*, "Baḳîḳôn", the calf's foot medicine for coughs (p. 268); "Parânosh", which contains iron oxide (p. 352); "Tarsûm", a medicine for colic (p. 353); the "Great Tripal" (p. 362); the "Little Tripal" (p. 354), both medicines for the stomach and beautifiers of the complexion; "Barnagsar", a medicine for the stomach containing Panid, an Indian substance containing sugar (p. 354); "Angabhdîgh", a liver medicine (p. 355); "Pelpelmôr", or "Pepper-root", which was a stomachic and an aphrodisiac (p. 355); the "Royal Pôlkariôn" (p. 361); "Mîlîṭîs", a corruption of "Melilotus", for ulceration of the stomach (p. 367); "Adîsparmaṭôn" (= 'adh isparmaṭôn), which was compounded of several kinds of seeds of plants (p. 367); "Gughershân Shahrîrân" (p. 415); and the "Splendid" medicine (p. 229).

Among the medicines which were greatly prized were the "Great Atenasya" (ἀθανασία) *i. e.*, "Immortality" (p. 407); the "Little Atenasya" (p. 408); the "Atenasya of Asclepiades" (p. 408); "Têryâḳê" (ἡ θηριακή), a simple medicine containing gentian, laurel berries, aristolochia, myrrh and honey, and taken in doses of one drachm in hot water (p. 409); and "Metdôrîṭôs", which contained forty-nine ingredients!

(p. 375). Finally may be mentioned the "Great Hiera-Leghûdhâyâ" (p. 47) which contained pith of colocynth, roasted sea-onion, agarikon fungus, scamony (convolvulus), black hellebore, ammoniac, flowers of thyme, bdellium, chamaedrys, aloes, thyme, malabathrum, haprîḳôn, horehound, teucrium polium, cassia, peppercorns (black, white and long), crocus, cinnamon, jackal's fat, polypodium, sagapenum, betonica, myrrh, rock parsley, long aristolochia, juice of artemisia Pontica, euphorbium, bearded grain, amomum gingiber, khemâmâ balsam, strychnus, gentian and honey. This medicine was supposed to cure all diseases caused by the chymes, disease in the hemicranium, idiocy, dementia, stupidity, delirium, vertigo, deafness. the falling sickness, asthma, pains in the kidneys, sciatica, pains in the tendons, gout, palsy, elephantiasis, leprosy, scabies, tumours, running sores, pig-sores, cancer, and diseases caused by black bile and collections of phlegm. It was said to re-establish the impaired constitution, to heal pains in the eyes and ears, to bring on the menstrual flow, and to cure protracted fevers and the fevers which come on daily and the fevers which come on every third day!

THE FEES OF THE PHYSICIAN.

The Book of Medicines is silent about a good many details of the life of the physician. Its author does not say whether patients came to him generally or whether he went to them, and from one end of the book to the other nothing is said about the fees of the physician. In Syria his fees may have been paid in money or in kind. The medicines were probably supplied by what we should call a herbalist, or by an inferior class of general practitioner.

In ancient Babylonia the physicians' fees were in certain cases regulated by the king, as we see from the Code of Laws that is found on the Stele of Khammurabi.[1] Here we are told:

"If a physician has performed a serious operation "upon a man with the copper lancet, and has brought "the man back to life, or if he has opened the cataract "of a man with the copper lancet, and has brought "the eye back to life, he shall receive a fee of ten "shekels.

"If it be an officer of the Administration [on whom "he has operated] the physician shall receive a fee of "five shekels.

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[1] See V. Scheil, Textes *Élamites-Sémitiques,* tom. IV, 1902, p. 155.

"If it be a man's slave [on whom he has operated], "the owner of the slave shall pay the physician two "shekels.

"If a physician has performed a serious operation "upon a man with the copper lancet, and has brought "the man to death, or if he has opened the cataract "of a man with the copper lancet, and has destroyed "the man's eye,

"If a physician has performed a serious operation "upon the slave of an officer of the Administration "with the copper lancet, and has brought him to death, "he shall replace the slave by another.

"If he has opened his cataract with the copper "lancet, and has destroyed his eye, he shall pay to "the owner of the slave one half of his value.

"If the physician heals a broken bone of a [free] "man, or cures a disease in a limb, the patient shall "give to the physician five shekels of gold.

"In the case of an officer of the Administration, he "shall give the physician three shekels of gold.[1]

"In the case of the slave of a man the owner of "the slave shall give the physician two shekels of "gold."

In Egypt the physician was usually paid out of the revenues of the temple to which he was attached. He was obliged to treat a patient according to the rules laid down in the books of his order; and if the patient died, and it was found that he had been treated in an unauthorized manner, the physician was liable to be put to death. Military physicians on active service

[1] See Kohler and Peiser, *Hammurabi's Gesetz*, Bd. 1, p. 61, §§ 215—223.

received no fees, and the poor who were satisfied with the treatment provided by physicians from the temples received their services gratis. Herodotus states (ii. 84) that Egypt was full of medical specialists, some undertaking to cure diseases of the eyes, others of the head, others again of the teeth, others of the intestines, and some those which are not local. The patient who employed a physician privately of course made his own contract with him. Egyptian physicians who were summoned to remote countries to treat foreign kings (see Herodotus iii, §§ 1 and 132) were, presumably, handsomely rewarded.

Among the early Greek physicians there was no fixed fee; the patient gave what his gratitude suggested. Later the patient made an agreement with the physician about the price to be paid before his treatment began. According to Herodotus (iii. 131) Democedes received as his annual salary from the treasury one talent, *i. e.*, about £344; the Athenians raised this salary to £406, and subsequently he was persuaded to go to Samos, where Polycrates gave him two talents annually, *i. e.*, about £487.10.0. (Attic standard). Pliny states (H. N. xxix. 3; vii. 37) that the fee which Erasistratus received for curing Antiochus was 100 talents, (Attic) *i. e.*, about £24.375. If the standard was the Ptolemaïc talent, the sum was £39.375.

Under the Romans the ordinary fee for the physician was about fifteen pence, but many eminent physicians made a very large income annually. Thus Albutius, Arruntius, Calpetanus, Cassius and Rubrius made each 250,000 sesterces per annum, *i. e.*, about £1953. The income of Martinius, derived from private practice, was 600,000 sesterces, *i. e.*, about £4687. He agreed to treat the

Emperor for 500,000 sesterces, *i. e.*, about £3906, per annum as a favour. His brother received the same annual income from Claudius. Though the two brothers spent 30,000,000 sesterces, *i. e.*, about £234·375 in decorating Naples, they left a large fortune behind them at their death (Pliny, N. H. xxix. 5). The Roman "archiatri" were paid by the state, and they attended the poor gratis. Galen received for one case a fee of £ 420. Family physicians received large salaries, which were paid annually on the first of January.

ERRATA.

P. 13, l. 7 for ܒܟܬܐ read ܒܕܬܐ; p. 18, l. 15 for ܕܒܕܬܐ read ܕܕܕܬܐ; p. 21, l. 21 for ܕܟܕܝ read ܕܟܘܝ; p. 25 read ܒܟܬܒܬܐ; p. 29, l. 10 read ܕܒܘܕܬܐ; p. 30, l. 3 read ܒܗܒܒܕ(?); p. 35, l. 24 read ܕܒܬܬ; p. 36, l. 6 read ܐܗܒܗ; p. 37, l. 5 read ܒܕܬ; p. 42, l. 9 read ܒܝܟܝܕ; p. 44, l. 8 read ܐܕܝ; p. 45, l. 15 read ܒܕ; p. 49, l. 14 read ܣܗܕܟܬ; p. 75, l. 20 read ܟܘܟܒ; p. 81 l. ܒܟܣܒܟ; p. 172, l. 21 read ܒܕ; p. 178, l. 8 read ܕܒܬ; p. 181, l. 8 read ܒܒܟܣܟ; p. 204, l. 9 read ܕܕ; p. 205, l. 13 read ܕܕܒ; p. 213, l. 9 read ܕܕܒ; p. 216, l. 2 read ܟ; p. 223, l. 17 read ܕܣܕ; p. 224, l. 22 read ܕܒ; p. 247, l. 21 read ܕ; p. 254, l. 17 read ܒ; p. 258, l. 10 read ; p. 263, l. 2 ; p. 266, l. 7 read ; p. 269, l. 4 read ; p. 271, l. 22 read ; p. 272, l. 4 read ; p. 278, l. 6 read , l. 11 read , l. 17 read ; p. 291, l. 15 read ; p. 296 read ; p. 297, l. 18 read ; p. 301, l. 5 read , l. 14 ; p. 302, l. 11 read ; p. 304, l. 3 read ; p. 318, l. 12 read ; p. 319, l. 1 read ; p. 339, l. 17 read ; p. 340, l. 10 read ; p. 342, l. 20 read ; p. 350, l. 9 read ; p. 379, l. 14 read ; p. 394, l. 14 read ; p. 395, l. 24 read ; p. 398, l. 11 read ; p. 399, l. 3 read ; p. 405, l. 4 read ; p. 407, l. 23 read ; p. 409, l. 4 read ; p. 416, l. 9 ; p. 437, l. 11 read ; p. 446, l. 7 read ٦٥٥٥; p. 454, l. 10 read ; p. 461, l. 4 read ; p. 466,

l. 19 read ܬܪܝܗ; p. 471, l. 2 read ܐܒܝܢܐ; p. 472, l. 12 read ܒܝܬܪܐ, l. 19 read ܟܢܝܫܬܐ, l. 23 read ܕܝ ܥܕܝ; p. 476, l. 21 read ܕܢܦܩ; p. 482, l. 5 read ܐܒܝܢܐ, l. 13 read ܡܨܝܬܐ; p. 483, l. 11 read ܢܝܢܘܐ; p. 495, plan 1 read ܒܝܬܐ; p. 502, l. 1 read ܕܝܗܘܕܝ, l. 10 read ܒܝܬܐ; p. 518, l. 2 read ܡܢ ܠܐ ܕ, l. 3 read ܡܢ ܕ ܢ; p. 520, l. 5 read ܡܢ ܕ ܕ; p. 528, l. 16 read ܫܘܦܝ; p. 538, l. 2 read ܚܢܢܐ, l. 3 read ܒܘܕܝ, l. 19 read ܕܡܝ, l. 21 read ܒܝܕܐ; p. 539, l. 12 read ܡܟܡܬܒܐ; p. 540, l. 5 read ܢܢܐ; p. 541, l. 15 read ܡܨܡܕ; p. 544, l. 2 read ܢܒܝܒ; p. 548, l. 17 read ܡܕܝܬ; p. 549, l. 12 read ܡܨܝ; p. 553, l. 16 read ܡܗܗ; p. 554, l. 1 read ܡܕ; p. 562, l. 4 read ܕܕܘܕܐ; p. 565, l. 20 read ܕܒܝܟ; p. 573, l. 2 read ܡܝܥܐ, l. 4 read ܕܒܕܢܝܟ; p. 574, l. 24 read ܕܒܕܢܝܟ; p. 584, l. 6 read ܚܢܝܬ.

ܡܛܒܥܬܐ ܕܘܪܝܢܛܐܠܝܬܐ ܕܘܪܘܓܘܠܝܢ.
ܠܝܦܣܝܓ ܕܓܪܡܢܝܐ.

ORIENTAL PRINTING-OFFICE W. DRUGULIN,
LEIPZIG, (GERMANY).

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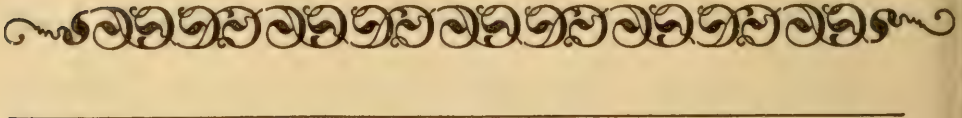

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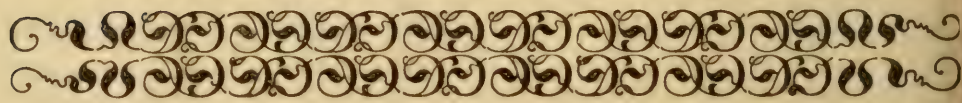

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Fol. 290 *a*. ܕܐܦܠ ܕܝܢ ܕܢܩܘܡ ܡܢ ܩܕܡ ܡܢ ܕܐܝܟ ܐܝܬܘܗܝܬܗ
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ܡܕܒܪܐ ܕܫܝܢ ❖ صفّ الشين

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ܐܝ. البلنجاسف والقيسوم. ܠܫܡܐ. وهي حشبائت تنبت
على جوانب الحقول والسواقي لونها الخضرة لها ريح طيب
ولها زهر اخضر: ܫܘܫܢܐ. ܐܝ. ܫܢܐ ܫܢܐ. ܒܢܐ ܫܢ
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ܡܕܒܪܐ ܕܬܐ ❖ صفّ التاء

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ܡܝܡܪܐ ܕܪܫܐ ❖ صفّ الراء

Fol. 289 *a*.

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ܡܝܡܪܐ ܕܦܐ ❖ صفّ الفاء

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ܐܠܦ. ܢܐ ❊

ܡܝܡܪܐ ܕܨܐ ❖ صفّ الصادى

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ܡܝܡܪܐ ܕܩܐ ❖ صفّ القاف

Fol. 288 *b*.

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ܐ. ܡܢܗ. ܡܬܩܛܠܝܢ: ܡܕܒܪܐ ܕܒܠܥܐ. ܡܕܒܪܐ. ܐ. ܐܡܝܪܐ.
ܡܬܠܥܝܢ. ܗܘܝܢ ܕܒܪܐ. ܡܗܡܬܢ. ܐ. ܒܥܠܐ. ܬ: ܡܕܒܪ.
ܡܩܝܢܐ. ܬ: ܟܠܒܐ. ܐ. ܘܟܝ ܒܠܒܢ. ܡܢܗܠܒܐ ܡܥܝܢܐ
ܡܒܠܒܠܝܢ. ܐ. ܘܡܢ ܒܠܒܢܐ ܒܠܒܝܡ ܡܢܗܠܒܐ. ܐ.
ܠܘܝܢ. ܡܢܝ الكاشم ܡܢܠܒܐ ܬ: ܒܥܢ. ܐ. ܘܢܐܡܢ. 5
ܡܢܡܒ ܐܘ ܡܢܡܒ. ܬ: ܩܢܐ. ܐ. ܒܢ. ܡܢܡܢ ܕܢܗܘܢ
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ܕܝܡܐ. ܬ: ܡܢܕܢܐ. ܕܡܝ ܒܢܢ ܕܢܐ. ܡܢܝ ܐܢܐ.
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ܠܒܢ. ܡܢ ܐܬܐ. ܐܘܠ ܕܢܐ. ܐ. ܕܝܢܐ ܒܠܒܐ. 10
ܡܡܠܐ ܡܡܢ. ܐ. ܕܢ ܒܠܒܡ. ܡܢܕܡ. ܐ. ܕܝ
ܒܐ. ويقال عسل اللبن. ܕܝ ܥܐ. ܥܐ ܡܡܡ ܡܡ
ܕܡܢ. ܕܢ ܐܐ ܡܡ ܡܢ ܡ. ܡܢܐ | ܥܐ ܥܐ. Fol. 288 a.
ܐ ܕܝܡܡ. ܡܢ. ܐ. ܒܢ. ܡܡ. ܬ.
ܡ. ܐ. ܡ: ܡܢܐ ܐ ܡ. ܐ: ܡ.

ܡܢܐ ܕܒܐ :: صفّ العين

ܒܢ. ܐ. ܒܢ. ܒ. ܒ. ܒ. ܐ. ܒ.
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ܕܒܬܘܠܬܐ. ܡܪܝܡ ܕܐܝܬ ܒܟܪܝܡ. ܡܪܝܡ: ܡܪܝܡ ܗܘ ܕܐܝܬ
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ܒܝܕ ܗܘ ܕܢܫܬܘܠ. ܡܢ ܕܐܝܟ ܕܐܝܟܢܐ ܬܘܠ. ܡܪܝܡ
5 ܕܝܠܗ ܒܝܬܐ. ܡܪܝܡ. ܐܝ. ܐܠܡܪܝܡ. ܡܢ ܕܡܬܐ. ܐܝ. ܡܪܝ. ܡܪܝ
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ܗ: ܒܫܡܝܐ. ܡܪܝ. ܐܝ. ܐܝܬ. ܗ. ܐܝ. ܡܪܝ. ܐܝ
ܐܝܢܐ ܡܪܝ. ܡܪܝ ܕܝܕܐ. ܐܝ. ܐܠܡܪ ܐܠܝ ܒܝܬ
10 ܡܪܝ. ܕܝܕ ܐܝ. ܡܪܝ ܐܠܡܪ. ܐܝ. ܡܪ ܡܪ. ܐܝ. | ܐ Fol. 287 b.
ܡܪܝ. ܡܪ ܡܪ. ܐܝ. ܡܪ ܡܪ.

ܡܕܝܢܬ ܕܢܘܢ ❖ صفّ النون

ܢܝܢܘܐ. ܐ. ܢܘ. ܢܘ. ܡܝܢ. ܐ. ܡܝܢ. ܐ
15 ܡܝܢ. ܡܪܝ ܐܠܕܐ. ܢܝܢ. ܐ. ܡܪ ܐܝ ܡܝ ܡ
ܕܡ ܐܠܕܝܢ. ܢܝܢ ܕܢܝ. ܐ. ܡܝ ܐܠܕ. ܢܝܢ ܐ
ܐ. ܕܝܢ ܐ. ܕܝ ܡ. ܐ. ܡ. ܐ. ܡ. ܐ
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ܡܕܝܢܬ ܕܣܡܟܐ ❖ صفّ السين

20 ܡܕܝܢܬ ܐ. ܐ. ܐ. ܡ. ܡ. ܡ. ܡ
ܐ. ܡ. ܡ. ܡ. ܡ. ܡ. ܡ. ܡ. ܡ

ܡܬܬܝܢ ܕܝܘܕ ❖ صفّ الياء

ܡܬܬܝܢ ܕܝܘܕ. ܫܕ. ܗܦܢܝ البرّ: ܡܬܬܝܢ ܕܝܘܕ. ܫܕ. ܕܢܕܝܢ:

ܡܬܬܝܢ ܕܟܦ ❖ صفّ الكاف

ܟܦܐ ܕܝܢ. ܫܕ. ܝܢ ܡܝܢ. ܟܦܐ ܕܣܦܐ. ܫܕ. ܠܟܬܠ. 5
ܟܦܐ. ܐܘ ܡܢܢܟܐ. ܫܕ. ܟܦܐ. ܟܦܐ. ܫ. ܟܦܐ. ܫܕ.
ܟܐܢܐ. ܟܦܐ ܕܟܬܐ. ܫܕ. ܟܢܟܐ. ܟܐ. ܫ. ܡܝܢܟܐ. ܟܡܟܦܐ.
ܟܢܢܐ. ܟܬܐ ܟܢܐ. ܟܦܐ. ܟܦܐ ܕܟܐ: ܟܢܟܐ ܣܘ ܟܡܝܢܟܐ | ܟܢܐ Fol. 287 a.
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ܟܝܢܟܝܢ. ܟܢܟܢܘܟ. ܫܕ. ܟܢܟܢܘܟ. ܟܦܐ ܕܟܦܐ. ܫܕ. ܝܢܟܐ.
ܟܢܟܐ ܣܬܐ ܘܟܦܐ. ܟܢܐ ܢܬܐ. ܟܢܐ. ܫܕ. ܟܦܐ.
ܠܟܦܐ ܟܬ. ܟܦܐ. ܫܕ. ܗܦܐ ܟܢ. ܟܢܦ. ܫܕ. ܝܢܟܬ.
ܟܢܟܐ ܟܬܢܐ. ܫܕ: ܣܐ ܟܢܐ. ܟܬܦ. ܫ: ܟܝܐ.
ܟܠܐ ܡܢ ܢܦܐ. ܢܠܐ ܢܟܦ. ܟܢܐ ܢܟ ܟܢ: 15

ܡܬܬܝܢ ܕܠܡܕ ❖ صفّ اللام

ܠܢܐ. ܫܕ. ܠܢ. ܟܢܬ ܢܟܬ ܠܟܦܐ. ܫܕ. ܠܢ.
ܠܢܢܟ. ܫܕ. ܠܢ. ܠܟ. ܠܟ. ܢܟ. ܫܕ. ܟܟ.

ܡܬܬܝܢ ܕܡܝܡ ❖ صفّ الميم

ܡܢ. ܫ: ܡܝ ܡܠ ܕܢ ܡ ܡ ܡ ܡ. ܫܕ. ܢ ܡ ܡ
ܡ ܢ ܡ ܡ. ܫܕ. الزعرور. ܡ ܡ. ܡ ܡ ܡ. 20

ܩܕܡܝܐ ❖ صفّ الحاء

ܡܚܝܢܐ. ܐܠܗܐ. ܡܚܝܢܐ. ܐܠܗ. ܡܪܝܐ. ܡܪܝܡܐ. ܡܪܝ: ܡܪܝܐ ܕܝܢܐ. ܐܠܗ. ܡܝܢܐ. ܡܪܝ. ܡܪܝܡܐ ܕܡܪܝ. ܡܝܢܐ ܕܡܫܝܚܐ. ܐܠܗ. ܐܠܗܘܬ ܐܠܗܝܢܐ. ܡܠܟ ܡܠܟܐ. ܡܪ. ܡܪܝ ܡܪܝ: ܐܠܗ. ܡܪܝܡܐ. ܡܪܝܡܐ. ܐܠܗ. ܐܠܗܝܡ. ܡܪܝ: ܡܪܝ ܕܡܝܡܪ. ܡܪܝܡ. ܐܠܗ. ܐܠܗܝ ܐܠܗ ܡܠܟܐ. ܡܪ. ܡܪܝ ܡܪܝ: ܡܪܝ ܕܫܡܝܐ. ܡܪ. ܡܪܝ ܡܪܝ ܕܡܪ. ܡܪ. ܡܪ.

ܐܝܟ. ܡܕܡܢ ܡܢ. ܟܕܝܢܐ. ܐܝܟ. ܕܢܝܢ. ܟܕܝܢܐ. ܐܝܟ. ܒܝܬ
ܠܚܡܐ. ܟܡܐ ܕܡܬܟܠ. ܐܝܟ.

ܡܕܝܢܐ ܕܕܠܬ ❖ صفّ الدال

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ܕܢܟܐ ܕܡܕܡܐ. ܐܝܟ. ܢܕܡܫܐܠ ܢܕܝܟܐܬ ܟܠܝܦ. ܕܡܕܡܕܐ:
دينار ونصف دينار. ܕܡܕܡܐ. ܫ: ܘܡܐ. ܐܝܟ. ܠܕܡܕܡܬ.
ܕܡܡܕܟܐ ܢܝܟܡܡ ܡܡܫܐ ܕܡܢܐ. ܕܡܕܡܝ. ܫ. ܕܡܟܐ:

ܡܕܝܢܐ ܕܡܐ ❖ صفّ الهاء

ܡܠܝܐ ܕܡܕܐ ܡܘ ܡܐ. ܡܡܕܡ. ܐܝܟ. ܬܡܠ ܡܕܢܐ
الزيت. ܡܕܝܡܬܐ. ܐܝܟ. ܐܢܕܝܕ. ܡܕܘܐ: ܫ: ܕܕܕ.
ܡܡܠܝܢܐ. ܐܝܟ.

ܡܕܝܢܐ ܕܙܝܢ ❖ صفّ الزين

ܘܐܝ. ܐܝܟ. ܕܕܐ. ܡܕܐ. ܘܟܠ ܕܕܕ. ܐܝܟ. ܕܡ ܠܕܕ.
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ܒܝܒܘܬܐ. ܐܡܪܘܡܬܐ. ܟܕ. اسپيداج. ܐܪܘܓܐ. ܟܕ. ܓܘܡܪܐ. ܐܬܪܟ.
ܟܪܘܓܐ. ܟܕ. ܒܝܪܒܝܪܝ ܡܐܪܐ. ܪܘܫܐ. ܟܕ. ܐܬܪܐ. ܟܗ: ܪܘܫܘܡܐ.
ܐܡܘܪܝܬܐ. ܟܕ. ܪܘܫܐܕܐ. ܐܪܟܐ. ܡܝܡܘ ܡܝܪܕܐ. ܟܗ: ܕܐܦܐ.
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ܐܬܪܐ ܐܡܪ. ܟܕ. ܕܐܪܝܐ. ܐܘܫܘܪܐ. ܫܕܪܐܝܐ ܡܪܝܪ ܐܡܝ ܩܐܐ
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ܐܪܝܫ. ܟܕ: ܒܐܦܐ. ܐܘܫܪܬܐ. ܟܕ. ܫܪܐܬ ❖

ܫܪܐܬ ܪܝܫ ❖ صفّ الباء

ܪܝܫܐ. ܟܕ. ܪܝܫܐ. ܪܘܫܐ. ܟܗ: ܪܝܫܐܕܐ. ܒܠܫܐ ܐܪܟܐ.
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ܓܐܐ. ܟܕ. ܐܠܦܐ. ܪܘܫܐ. ܒܫܘܫܐ. ܪܘܫܐ. ܟܕ. ܒܠܫ.
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ܪܘܠܐܬܐ. ܟܕ. ܪܝܠ ܐܠܦܘܢ ❖

ܫܪܐܬ ܓܝܡܠ :: صفّ الجيم

ܓܐܪܐ. ܐܠܦܫܐ. ܐܠܦܠܦܬ. ܠܘܩܐ. ܟܕ. ܓܐܝܐ. ܠܘܩܝ
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ܒܩܘܡܐ. ܕܝܘܡ ܐܝܬܘܗܝ ܕܡܘܬܐ ✣ ܡܝܟܐܝܠ ܕܐܬܐ ܡܫܝܚܐ. ܒܪܘܡܐ
ܕܡܘܬܐ ܐܝܬܘܗܝ ܒܪܘܡܐ ✣ ܡܢܝ ܡܝܟܐܝܠ ܐܝܟ ܕܡܠܟܐ ܐܠܦܐ
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ܡܢܝ ܐܬܐ ܠܡܫܡܗ. ܡܝܟܐܝܠ ܐܬܐ ܕܢܡܪܘܡ. ܡܢܝ ܐܝܟ ܕܐܒܐ
ܐܬܐ ܐܠܦܝܢ ✣ ܡܢܝ ܡܝܟܐܝܠ ܢܩܘܡ ✣ ܒܝܕ ܐܝܟ ܐܠܦ ܡܫܠܡ
ܕܒܝܕܗ. ܐܘ ܕܡܘܬܐ ܕܢܩܘܡ ✣ ܠܗ ✣ ܡܘܬܐ. ܡܝܟܐܝܠ ܐܬܐ ܕܡܘܬܐ
ܕܢܩܘܡ. ܡܢܝ ܠܡܢܗܐ ܕܢܬܬܐ ܐܢܫܐ ✣ ܕܝܘܡ ܐܢܫܐ ܕܢܩܘܡ
ܐܘ ܕܡܪܝܡܐ ܕܢܬܬ. ܐܝܟܡܐ ܐܠܦ ܡܢ ܐܒܐ: ܐܡܝܢ.

ܗܘܝ ܕܡܝ ܐܠܗܐ ܕܗܝܢܐ ܟܬܒܐ ܡܫܚܐ ܕܒܚܝܐ ܡܢܐ.
ܡܢܕܐ ܕܐܠܟ ✣ ܡܢ ܒܢܝܢ: ܐܦܦܝܢ. ܐܠܟ: افيون. ܐܠܟܐ. ܐܠ.
النجدان. ܐܒܬܗ. ܐܠ ܐܒܬܗ. ܐܝܠ ܐܠܟܐܢ. ܐܠܒܬܦܝ. ܐܠ.
ܐܠܒܬܦܝ. ܐܡܬܦܝ. ܐܠ. ܐܦܝܡ ܐܬܝ. ܐܡܦܝ. ܐܠ. ܐܝܠ.
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ܐܡܗ. ܐܡܬܝܬ. ܐܠ. ܐܡܬܝ ܠܬ. ܐܡܢ. ܐܠ. ܐܡܢ.
ܡ: ܒܝܐ ܕܝܢܐ. ܐܒܐ ܒܒܐ. ܐ. ܐܒܐܬ. ܐܒܐܬܝ.
ܐܠ. ܒܝܕ ܝܢܒ. ܐܦܦܝܢ. ܐܠ. ܐܦܝ. ܐܒܝܡܝܬܝ. ܐܠ.
ܐܒܝܢ. ܐܠܦܝ ܡ: ܡܐܬܐ. ܐܠ. خربق. ܐܠܦܐ. ܐܠ.
ܐܡܐ ܕܐ. ܐܡܝ. ܐܬ ܕܝܢ. ܡ: ܐܐ. ܐܠ. ܡܐ.
ܐܒܗܐ. ܐܠ: ܐܢܐ. ܐܒ. ܒܝܐ ܐܦܐ. ܐܠ.
الافتيمين وهو صمغ الخشخاش المصري. ܐܠܦܐ | ܐܠ. ܒܝܕ

ܕܢܕܟܝܢ ܥܠܝܗ ܐܠܗܘܬܐ ܩܕܝܫܬܐ. ܫܪܝܪܐ ܕܟܝܢܐ ܕܒܝܢܝܢ ܥܒܕܝܢ.
ܟܠܗܘܢ ܡܠܟܐ ܕܐܪܥܐ. ܡܪܝܐ ܕܒܝܬ ܡܕܝܢܬܐ ܕܩܕܝܫܬܐ. ܗܢܐ ܕܝܢ
ܕܢܩܒܠܘܢ. ܫܪܝܪܐ ܕܡܫܝܚܐ ܕܐܠܗܐ ܕܥܠܡܐ ܕܥܬܝܕ ܡܢܟܘܢ
ܒܫܒܝܠܝ ܩܕܝܫܐ ܡܪܝܐ ܕܒܝܬ ܡܕܝܢܬܐ. ܟܠܗܘܢ ܕܢܬܒܪܟܘܢ.
ܘܟܠܗܘܢ ܒܪܟܘܬܐ ❊ ܫܪܝܪܐ ܕܠܒܫ ܒܥܠܡܐ ܕܐܬܐ ❊ ܐܡܝܢ ܘܐܡܝܢ ܕܝ
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ܗܘܝܘ ܕܫܠܝܡܘܢ ܡܠܟܐ ܕܝܫܪܝܠ ܒܝܪܘܫܠܡܐ ܡܢܝܢ ܐܬܬܝܗ:

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ܒܝܪܘܫܠܡܐ ܢܟܬܒ ܩܪܝܬܐ ܩܕܝܫܬܐ ܩܪܝܢܬܐ. ܘܡܡܠܐ ܕܝ ܡܬܬܐ ܒܕܡܘܗ
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ܕܘܡ ܡܠܟܐ ܒܢܝ ܘܡܢ. | ܐܢ ܠܗ ܕܝ ܒܠ ܕܢܗ ܒܢ Fol. 284 a.
ܡܢ ❖

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ܕܡܘ ܠܗ ܕܝ ܕܢܢ ܡܢ. ܘܡܢ ܕܫܠܝܡ ܢܬܢ.
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ܕܡܠܟ. ܘܡܢ

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ܫܘܒܚܐ ܐܝܟܐ ܕܫܠܝܡ ܢܟܬܒ ܢܫܬܒܚ. ܐܦ ܒܚܝܠܐ. ܘܐܡܪ ܠܗܘܢ ܡܠܟܐ
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ܕܡܨܪܝܢ. ܡܢܘ ܡܠܟܐ ܫܢܝܐ. ܐܠܗܐ ܐܝܬܝ ܠܝ ܘܩܝܡ ܠܝ.
ܘܩܒܠ ܠܝ. ܐܡܪ ܐܢܐ ܡܫܝܚܐ ܕܠܝ. ܐܬܝܐ ܕܢܫܬܒܚ ܡܫܝܚܐ.
ܡܢܟܠ ܡܕܝ ܕܢܫܬܒܚ ܫܢܐ ܫܝܢܝܢܐ ܡܫܝܚܐ ܕܠܟܢ
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ܡܪܕܘܬܐ ܐܝܟ ܡܢ ܡܠܟܐ ܘܐܡܪ ܐܢܐ ܕܝܢ ܕܢܫܬܒܚ ܫܢܐ ܥܡ ܠܝ
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ܥܡ ܡܢ ܕܡܨܪܝܢ ܕܡܫܬܒܚ ܕܝ. ܘܐܡܪ ܠܗ ܡܠܟܐ ܕܡܨܪܝܢ ܕܢܬܐ
ܕܝ. ܘܐܡܪ ܐܝܟ ܕܡܫܝܚ ܕܢܬܐ ܡܫܝܚ ܠܝ | ܠܡܢܘ Fol. 283 *a*.
ܠܡܢ ܕܝ ܕܢܬܐ. ܘܐܡܪ ܢܫܐ ܡܫܝܚ ܠܝ ܕܢܬܐ ܡܫܝܚ ܠܡܢ
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ܕܫܠܝܡ. ܘܟܕ ܡܛܝܢܝܢ ܡܢܗ ܡܠܟܐ ܐܠܝܡܠܟ ܘܩܛܠ ܒܗ ܢܟܬܐ
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ܕܐܬܐ ܡܢܬܝܢ ܡܢܩܝܢ ܘܡܬܩܝܡܝܢ ܒܟܠ ܡܕܝܢܬܐ ܕܪܘܡܐ ܘܒܟܠ ܐܬܪܐ ܕܐܬܝܢ ܠܗ ܡܢ ܡܠܟܐ ܘܡܫܠܛܢܐ ܕܡܠܟܘܬܗ ܕܐܠܦܪܣܢ ܘܐܢܛܘܢܝܘܣ ܩܣܪܐ ܕܪܘܡ

ܛܝܪܐ ܕܫܠܝܡܘܢ ܕܡܬܩܪܝܐ ܒܠܫܢ ܦܪܣܝܐ:*

ܡܩܕܡܬܐ ܕܝܢܐ ܕܡ:

ܒܟܬܒܐ ܕܥܒܪܝܐ ܕܝܢܐ ܕܟܬܝܒ ܫܠܡܘܢ ܡܠܟܐ ܕܝܫܪܝܠ. ܐܝܟ ܕܢܢ
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ܕܡܬܐ ܠܝܢ ܒܝܬ ܒܝܬ ܒܬܪ ܠܝܢ ܡܢ ܦܪܫܒܢܐ ܐܦܝܪ ܕܝܢ
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ܠܒܝܬ ܕܒܝܬ ܒܝܬ ܒܬܪ ܠܝܢ ܡܢ ܦܪܫܒܢܐ. ܡܬܬܒ ܫܢ ܡܢ ܦܪܫ
ܡܬܬܫ ܐܝܢܐ ܐܝܢܐ ❖ ܒܪܝܫܐ ܕܡܬܐ ܒܝܬ ܒܝܬ ܕܒܝܬ ܫܝܢ
ܥܠܝܠ ܒܠ ܒܝܬ ܕܡܬܐ ܕܡܬܬ ܠܟ ܒܡܬܬ ܐܦܬ: ܠܟܝܢ ܒܝܬ
ܕܡܬܐ ܕܒܝܬ ܡܫܬܐ ܡܬܬ ܒܝܬ ܕܝܠܝܬ ܕܡܬ ܒܝܬ ܐܝܢ
ܕܒܝܬ ܐܝܢ ܕܟ ܒܝܬ ❖ ܒܬܒܝܬ ܒܝܬ ܐܝܢ ܕܟ ❖ ܒܝܬ ܕܡܬ
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ܟܬܒܘܗܝ ܕܝܢܐܠ ܡܢ ܦܘܪܬܐ ܕܝܘܪܕܢܐ ܀ ܕܟܠܗ ܕܫܪܝܐ
ܠܡܪܝܡ ܒܬ ܡܠܟܐ ܡܒܝܐ ܒܥܐ ܡܪܝܡ ܒܥܒܕ ܡܢܠ ܡܪܝܡ ܒܠ
ܥܡܬܐ ܕܐܦܬܝܡ ܕܦܠܝܛܐ ܡܫܝܚܠܝܡ ܀ ܠܝܬܗ ܕܫܪܝܐ ܒܝܬ ܕܥܒܕ
ܡܠܟܐ ܒܠ ܐܘܪܚܐ ܕܫܪܝܐ ܕܠܡܥܒܕ ܡܢܗܝܕ ܠܗܝ ܀ ܕܝܢܗ ܒܝܬ
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ܡܪܝܐ ܕܢܡܪܐ ܕܝܢ ܕܗ ܥܡܬܐ. ܡܠܟܗܘܢ ܢܟܝܡ ܡܢ ܡܠܟܘܬ
ܒܠ ܒܡܠܟܐ ܀ ܐܬܪܟܝܗ ܕܫܪܝܐ ܒܝܬ ܕܥܒܕ ܡܪܝ ܡܠܟܐ
ܡܗܝܡܢ ܡܪܝ ܠܒܬ ܕܝܢ ܕܢܝܚܐ ܡܢ ܡܠܟܘܬ ܒܠ ܒܡܠܟܐ.
ܡܪܝ ܡܠܟܐ ܒܬ ܡܠܟܘܬܐ. ܐܡܪ ܕܫܪܝܐ ܕܝܢ ܡܪܝ ܡܠܟܐ ܀
ܡܠ ܕܟܠܗ ܡܢܗ ܟܬܒ ܢܝܚ ܟܗ ܕܢܝܚܐ ܒܠ ܒܡܠܟܐ ܀
ܒܬܡܐ ܕܫܪܝܐ ܕܫܪܝܐ ܘܥܠܝܐ ܒܬ ܟܘܪܣܝܐ ܒܝܬ ܡܪܝܡ ܢܥܠ
ܟܬܒܗ. ܒܕܝܢܐ ܐܝܟ ܕܝܢ ܡܠ ܐܝܟ ܕܐܬ ܡܢ ܡܠܟܘܬ
ܕܡܫܝܚ. ܐܘ ܕܦܪܘܠ. ܐܘ ܕܢܚܝܚ. ܐܘ ܕܡܫܝܚ. ܗܘ ܡܪܝ ܡܠܟܐ
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ܡܠܟܘ. ܡܪܝ ܡܠܟܐ ܡܫܝܚܐ ܡܫܝܚܐ ܕܡܪ ܡܠܟܐ. ܡܪܝ ܡܠܟܐ
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591 ܒܟܠ ܩܕܝܫܐ ܕܡܪܝܐ ܘܡܪܝܡ ܐܡܗ ܕܝܫܘܥ ܡܫܝܚܐ ܕܐܝܟ ܕܐܬܝܠܕ ܡܢ ܪܘܚܐ ܩܕܝܫܐ ܘܡܢ ܡܪܝܡ ܒܬܘܠܬܐ ܕܐܬܝܠܕ ܒܒܝܬ ܠܚܡ ܒܝܬ ܐܠܗܐ ܕܝܗܘܕܐ ܕܗܘܐ ܒܝܘܡܬܗ ܕܗܪܘܕܤ ܡܠܟܐ ܡܢ ܡܕܝܢܬܐ ܕܐܬܝܘܪܝܐ ܐܬܐ ܠܘܬ ܡܠܟܐ ܕܐܬܝܘܪܝܐ ܕܗܘ ܫܡܗ ܕܐܦܠܘܢ ܘ

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ܒܬܪܝܗ ܕܡܠܟܐ ܕܫܠܡܘܢ ܕܗܘܬ ܒܝܘܡܬܗ ܕܡܠܟܐ ܕܝܗܘܕܐ ܕܗܘ ܐܝܟ ܫܢܬܐ ܕܬܪܬܝܢ ܕܡܠܟܘܬܗ ܕܫܠܡܘܢ ܕܗܘ ܒܫܢܬܐ ܕܬܪܬܝܢ ܕܡܠܟܘܬܗ ❖ ܒܫܢܬܐ ܗܢܘܢ ܐܠܦ ܫܢܝܢ ܐܠܦ ܐܝܟ ܕܒܫܢܬܐ ❖ ܕܟܬܒ ܡܢ ܟܬܒܐ ܕܡܠܟܘܬ ܒܝܬ ܡܠܟܐ ܕܫܠܡܘܢ ܕܗܘ ܒܫܢܬܐ ܕܬܪܬܝܢ ܕܡܠܟܘܬܗ. ܒܝܬ ܠܚܡܐ ܕܝܢܐ ܡܢܐ. ܕܩܡܘ ܡܢ ܡܕܝܢܬܐ ܕܝܢܐ ܕܡܠܟ ܫܠܡܘܢ. ܒܝܬ ܩܕܝܫܐ ܕܝܗܘܕܝܐ. ܡܢ ܕܟܬܒ ܠܝܬ ܠܗ ܒܝܬ ܬܪܥ ܠܗ ܒܠܫܢ. ܡܢ ܕܟܠܝ ܠܗ ܒܝܬ ܠܒ ܕܝܢܐ. ܡܢ ܕܟܠܝ ܠܝܬ ܠܗ ܒܝܬ ܡܢܐ ܕܫܡܝܐ. ܡܢ ܕܟܠܝ ܠܝܬ ܠܗ ܒܝܬ ܡܢܐ ܕܡܠܟ ܫܠܡܘܢ. ܡܢ ܕܟܠܝ ܠܝܬ ܠܗ ܒܝܬ ܡܢܐ ܕܡܠܟ ܫܠܡܘܢ. ܡܢ ܕܟܠܝ ܠܝܬ ܠܗ ܒܝܬ ܡܢܐ ܕܡܠܟ ܫܠܡܘܢ | ܕܟܬ Fol. 279 b. ܒܝܬ ܡܢܐ ܕܡܠܟ ܫܠܡܘܢ ܕܗܘ ܒܫܢܬܐ ܕܬܪܬܝܢ ܕܡܠܟܘܬܗ ܕܫܠܡܘܢ ܕܗܘ ܒܫܢܬܐ ܕܬܪܬܝܢ ܕܡܠܟܘܬܗ. ܐܝܟ ܕܟܬܒ ܠܝܬ ܠܗ ܒܝܬ ܡܢܐ ܕܡܠܟ ܫܠܡܘܢ. ܡܢ ܕܟܠܝ

ܕܝܢܐ. ܘܐܡܪܘܢ ܐܢܘܢܝܢ. ܐܝܟܡܐ ܕܢܗܘܢ ܒܪܝܬ ܐܝܟܐ ܕܐܝܟ
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ܕܦܪܝܫ ܐܡܪܬܐ. ܡܬܝܢ ܡܫܬܘܒܐ ܕܡܫܝܚܐ ܕܢܬܝܗ ܕܐܝܟ
ܕܐܝܬܝ. ܐܡܪܝܢ ܠܗ ܠܡܪܝܡ ܕܢܩܛܠܝܢ ܒܝ ܩܛܠܐ ܕܢܗܘܢ
ܐܠܗܐ. ܐܝܟ ܬܠܝܢ ܕܢܦܫܐ. ܐܝܟ ܕܢܝܡܐ ܕܢܫܬܐ. ܐܝܟ 5
ܡܠܟܘܬܐ. ܡܬܝܢ ܡܫܬܘܒܐ ܕܐܝܟ ܕܢܢܗ ܡܠܟܘܬܐ ܕܢܦܫ
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ܡܠܟܘܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠ ܡܠܟܘܬܐ ܕܥܠ
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ܡܠܟܘܬܐ ܕܥ ܡܠ ܡܠ ܡܠ ܡ | ܡܠ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ
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ܠܡܫܝܚ. ܘܠܐ ܢܦܠ ܠܗ ܒܥܝܢܗ ܕܐܒܘܗܝ. ܠܡܫܝܚܐ ܕܫܡܝܐ. ܦܠܓܘܬ
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ܡܫܒܚ ܒܝܬ ܐܠܗܐ ܐܝܟ ܕܐܝܬ ܠܗ ܫܡܐ. ܠܡܠܟܐ ܕܫܡܝܐ
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Fol. 275b. ܘܢܒܐ. ܠܡܘܢ ܕܡܫܝܚ | ܘܠܐ ܡܫܝܚܬ. ܘܢܒܐ
15 ܕܡܫܬܬܐ ܕܡܢ ܕܢܘܢ ܘܢܘ ܠܒܘܠ ܕܗ ܕܡܪܝܡ ܕܐܘܡܬܐ
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20 ܫܘܒ. ܠܡܘܢ ܕܡܢ ܢܐܡ ܒܠܒܐ ܕܘܢ ܘܢܒ ܡܠܟܐ.
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5 ܕܢܗܘܐ ܒܟܠ ܕܟܝܢ ܕܝܢܐ. ܢܗܘܐ ܢܡܠܟ ܥܡ ܒܢܝܢܐ ܕܐܠܗ
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10 ܠܘ ܡܫܬ ܒܟ ܡܠܟܐ ܐܝܬܝ ܕܟܠܗ ܡܫܝܚ ܕܐܝܬ ܕܟܝ
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15 ܟܝܢ ܕܢܗܘ ܕܒܟ ܡܠܟ. ܐܦ ܒܟ ܡܫܝܚ ܕܐ. ܠܘ ܢܗ
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569 ܕܡܪܝܐ ܕܥܠܡܐ ܘܥܠ ܟܠ ܫܘܒܚܐ ܘܬܫܒܘܚܬܐ ܕܐܠܗܐ ܕܫܡܝܐ ܘܕܐܪܥܐ ܕܠܥܠܡ ܘܠܥܠܡܝ ܥܠܡܝܐ ܕ

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* ܟܘ : ܐ in marg.

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Fol. 264 a. ܡܢ. ܠܡܢ ܕܐܡܪ ܡܢ ܐܝܟ ܕܐܡܪ ܡܢ : | ܐܝܟ ܕܐܡܪ ܡܢ ܐܝܟ ܕܐܡܪ ܡܢ
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ܕܢܩܠ ܠܝܢܘܢ. ܠܡܐܢ ܐܠܦ ܡܬܠܐ. ܕܩܫܐ ܕܡܢܐ ܕܠ ܠܡܢ
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ܕܒܝܬܐ. ܟܘ ܒܝܬܐ ܫܢܬܐ ܕܥܠ ܡܠܟܘܬܐ ܕܒܝܬܐ ܐܚܪܢ. ܗܘܝ
ܠܒܘܝܢ ܕܫܘܡ ܕܒܢ ܡܢܬܐ ܕܫܢܬܐ. ܕܢܗܘ ܐܦܘܕܝ ܢܬܒܐ.
ܐܡܪ ܢܝܢ ܐܝܟܢܐ ܕܒܢܐ ܡܠܟ ܢܟ ܢܝܢ ܐܚܪܢ. ܟܘ ܐܝܡܢܐ
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ܐܝܟ ܕܒܝܬ ܐܝܡܐ ܕܢܢ ܐܚܪܢ ❖

❖ ܟܬܒܐ ܕܒܬܢܐ ❖

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ܡܢ ܡܢܐ ܕܒܢ ܢܟܠ ܐܠܗܐ ܘܡܘܬ. ܐܦ ܕܒܢ ܒܢܝ ܐܠܗ
ܡܘܬ. ܐܦ ܡܢ ܕܢܘܡܐ ܢܟܠ ܐܠܗܐ ܘܡܘܬ. ܡܫܠܡ ܢܢ
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5 ܒܗܕܐ ܒܪܕܘܬܐ ܕܒܝܬ ܬܪܝܢ ܡܢ ܕܡܬܬܡܝܢ ܕܢܬܝܢ ܕܢܬ
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ܒܪܝܬܐ ܥܠܡ ܡܢ ܘܡܐ ܡܢܗܢ. ܠܡܚܝܐ ܘܠܬܡܝܢ ܕܡܫܝ
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Fol. 261 b. ܕܝܢ ܕܐܬܐ ܕܗܘܝܢ ܒܠܒܠ ܐܦܪܝܡ ܡܬܪܝܢ ܕܬܪܝܢ: ܡܕܝ

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ܒܫܘܠ. ܐܦܝܐ ܡܢ ܡܕܝܢܬܐ ܠܡܕܝܢܚܐ ܒܝܘܠ ܐܝܟܐ ܕܡܫܝܚܐ. ܡܢ
ܟܠܡܐ ܒܫܘܠ. ܐܦܝܐ ܡܢ ܐܪܥܐ ܠܡܠܟܘܬܐ ܫܡܝܐ. ܐܦܝܐ ܡܢ ܐܪܥܐ ܕܟܠ
ܠܒܢܝܢ ܒܫܘܠ. ܐܠܐ ܐܦܝܐ ܒܫܘܠ ܡܢ ܡܫܝܚܐ ܠܒܢܝ. ܐܦ
ܡܢ ܡܕܝܢܚܐ ܕܝܢ ܐܦܝܐ ܠܐܘܪܚܐ ܐܠܐ ܒܐܦܝܐ. ܐܠܐ ܕܢܫܬܘ
ܒܫܘܠ. ܐܦܝܐ ܕܡܫܝܚܐ | ܡܪܝܐ ܒܐܪܥܐ : Fol. 261 a.

ܗܘܝ ܐܘܣܛܬܝܢ ܕܦܪܣܝܐ ܕܟܬܒܐ ❖ ܕܡܪܝ ܕܦܪܣ
ܡܢ ܡܕܝܢܬܐ ܠܡܕܝܢܚܐ ܒܐܪܥܐ. ܐܠܐ ܕܥܠܬܐ ܕܒܐܝܡ ܕܒܫܘ
ܐܠܐ ܕܢܫܬܘ ܐܦܠܐ ܠܥܠܝܬܐ ܡܪܝܐ. ܒܐ ܠܡܪܝܐ ܐܠܐ ܒ
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ܒܐܪܥܐ ܡܒܝܩܠܐ ܠܡܫܬܐ. ܡܢ ܠܡ ܕܐܡܬܐ ܡܕ
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ܠܡܬܒܠ. ܒܡܢܗܢܐ ܠܒܢܝܢܬܐ ܕܠܡܐ. ܘܕܝ ܕܢܢ ܡܪܝܡܐ
ܡܫܝܚܐ. ܕܝܢ ܟܠ ܕܢܢܗܘ ܒܝܕܐ ܒܫܘ. ܘܡܟܬܒ ܡܪܝܡܐ ܕܢܢ
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Fol. 260 b. ܕܐ ܕܡܪܝܡ. ܗܘܐ ܐܘܡܢܐ ܕܡܪܝܡ | ܕܡܫܝܚܐ ܕܝ ܡܫܝܚܐ
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ܘܡܫܝܚܐ. ܡܬܝܐ ܘܡܢܫܝܐ ܕܢܢܐ. ܘܕܝ ܡܫܝܚܐ ܡܪܝܡ ܡܢ
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ܕܝܬܗ ܘܡܬܒܥܐ. ܘܡܫܝܚܐ ܒܝܬ ܐܒܝܟܢ. ܘܕܝ ܡܫܝܚܐ ܡܢ
ܗܘܐ ܠܟܬܒܐ: ܐܡܪ ܕܝܢ ܕܢܦܩ ܡܪܝ ܐܒܝܗ ܘܡܢ ܐܒܝܗ ❖
ܕܢܢ ❖

ܐܘܡܢܐ ܕܒܟ ܡܪܝܡ ܕܡܫܝܚܐ: ܕܐܡܪ ܕܡܪܝܡ ܡܢ ܡܪܝܡ
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ܘܡܫܝܚܐ ܘܡܬܒܥܐ ܕܡܪܝܡ ܡܢ ܡܪܝܡ ܠܡܪܝܡ ܕܢܦܩ.
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ܕܢܢ. ܠܡܪܝܡ ܕܝ ܐܪܥܐ. ܘܡܢ ܡܪܝܡ ܠܡܪܝܡ ܕܢܦܩ.
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ܐܝܬ ܠܗ ܚܝܠ ܕܒܝܬ ܡܫܝܚܐ. ܕܐܝ ܐܝܬ ܠܗ ܚܝܠ ܕܡܠܟܘܬܐ ܕܫܡܝܐ ܘܐܪܥܐ.
ܕܐܝ

549 ܡܬܬܝܠܐ ܕܡܪܝܐ ܕܥܠܡܐ ܘܕܥܡܡܐ ܕܫܡܝܐ ܘܕܐܪܥܐ ܘܕܝܡܐ ܘܕܢܗܪܐ ܘܕܫܡܫܐ ܘܕܪܝܚܐ ܘܕܥܢܢܐ ܘܕܛܠܠܐ ܘܕܡܛܪܐ ܘܕܟܠ ܙܪܥܐ ܘܕܟܠ ܥܒܕ ܐܝܕܝܗܘܢ ܕܒܪܝܬܐ ܘܕܟܠ ܡܕܡ ܕܢܬܝܠ ܒܝܡܐ ܘܒܐܪܥܐ ܘܬܚܬ ܐܪܥܐ ܘܒܡܝܐ ܘܒܟܠ ܡܕܡ ܕܒܗܘܢ ܐܝܬ ܢܦܫܐ ܚܝܬܐ ܘܪܡܝܐ ܘܪܚܡܐ ܘܒܥܦܐ ܕܫܡܝܐ ܘܒܟܠ ܒܥܝܪܐ ܕܒܪܝܬܐ ܘܒ

548 ܡܘܡܝܐܝܬܐ ܕܡܪܝܐ ܕܥܠܡܐ ܕܥܬܝܕ ܢܗܘܢ ܠܗ ܠܡܪܝܡ ܐܡܗ ܕܐܠܗܐ ܘܠܝܫܘܥ ܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ ܚܝܐ ܕܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܘܗܠܝܠܘܝܐ ܡܪܝ ܡܫܝܚܐ ܕܐܬܝ ܠܡܕܝܢܬܐ ܕܐܪܡܝܐ ܘܠ

ܕܐܝܬ ܒܗ ܟܠܗ ܡܠܬܐ ܕܐܠܗܘܬܐ ܘܡܢܗ ܢܦܩܘ ܟܠܗ ܡܠܬܐ ܕܐܠܗܘܬܐ. ܘܐܝܟ ܕܐܝܬ ܒܗ ܟܠ ܡܠܬܐ ܕܐܠܗܘܬܐ ܕܢܦܩܘ ܡܢܗ ܟܠ ܡܠܬܐ ܕܐܠܗܘܬܐ

546 ܒܟܠ ܙܒܢܐ ܕܡܫܝܚܐ ܕܡܪܝܡ ܐܡܗ ܕܐܠܗܐ ܘܐܝܟ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܫܡܝܐ ܘܐܪܥܐ ܗܠܝܢ ܡܬܩܪܝܢ ܐܠܗܐ ܡܪܝ

ܒܬܪܝܗ ܡܪܝܡܐ ܕܐܝܠܬܐ ❖ ܐܝܟ ܕܢܦܩܬ ܡܠܟܐ ܡܢܬܪ ❖
ܥܕܡܐ ܕܒܝܬ ܥܡܘܢ ❖ ܒܪܘܚܐ ܕܐܝܠܝܢ. ܣܢܝܐ ܕܐܝܠܝܢ.
ܡܥܬܪܐ ܕܐܝܠ ܐܡܘܪܝܢ. ܐܝܟ ܕܢܦܩ ܡܢ. ܕܢܦܩ ܐܠܗܐ. ܡܪܝܡ ܕܡܪܝܐ.
ܡܠܟܐ ܕܐܝܠ ܐܬܝܢ. ܡܢܕܝܢ ܡܢ. ܠܡܪܝܡ ܡܐܝ. ܕܐܝܟ ܕܣܝܡ.
Fol. 257 b. ܒܬܪ ܥܡܘܢ. ܕܢܦܩ | ܡܠܟܘܬܐ. ܒܝܡܐ ܡܢ. ܢܟ ܐܝܟ. ܡܐܝ
ܕܐܝܠܝܢܐ ܒܪܝܬܐ ܡܝܡܪܐ. ܡܢ ܐܝܟ ܐܝ ܐܡܪ. ܕܐܡܝܢ
ܕܢܣܒܪܢ ❖ ܕܡܪܝܡ ܐܝܟ ܡܢ ܡܢܕܝܢ ܡܢ. ܡܪܝ ܡܪܝ ܡܢ
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ܡܘܡ ܐܝܟ ܡܘܡܪܐ ❖ ܒܪܝܟܐ ܐܝܟ ܡܘܡܪܐ ܕܡܪܝܐ
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ܘܠܐ ܕܢܬܒܥ ܡܢܗ ܐܝܟ ܕܐܝܬ ܠܗ ܐܝܟ ܕܐܝܬ ܠܗ ܐܝܟ ܕܐܝܬ ܠ

ܕܐܝܬ ܠܗ ܡܢ ܟܠ ܡܕܝܢܬܐ ܕܥܠ ܐܪܥܐ ܘܥܠ ܫܡܝܐ

ܒܗ ܕܐܡܪ ܒܟܬܒܐ ܕܐܣܬܪ ܐܦܣܩܬܐ ܕܐܣܬܪ ܡܢ ܡܪܕܟܝ ܠܝܗܘܕܝܐ ܕܐܬܝܐ ܠܡܫܬܐ ܕܡܠܟܘܬܐ ܕܐܚܫܘܪܘܫ ܡܠܟܐ ܕܐܬܝܐ ܡܢ ܗܢܕܘ ܘܥܕܡܐ ܕܡܢ ܟܘܫ ܥܕ ܗܢܕܘ ܘܟܘܫ ܬܫܥ ܘܥܣܪܝܢ ܘܬܠܬ ܡܕܝܢܬܐ ܕܡܠܟܘܬܗ ܕܐܚܫܘܪܘܫ ܡܠܟܐ ܕܐܬܝܐ ܡܢ ܗܢܕܘ ܘܥܕܡܐ ܕܡܢ

ܗܘܝܬ ܦܬܓܡܐ ܕܡܪܝܐ ܩܕܝܫܐ ❖ ܐܝܟܢܐ ܕܡܬܝܡܪ ܒܬܪܝܨ.
ܡܬܝܬ ܕܡܬܪܝܨ ܠܟܘܢ ܕܡ ܡܝܢܝܢܘܬܐ. ܐܝܟܢܐ ܕܐܡܪ. ܒܠ ܒܠܡ
ܕܡܬܝܬ ܠܢ ܐܝܟܢܐ. ܟܕ ܡܬܪܝܨ. ܕܡܫܬܡܥܝܢ ܢܝܢܘܝܐ ܕܟܠܗ ܕܡܬܝ.
ܟܕ ܐܡܪ. ܢܛܪܝܢ ܢܝܢܘܝܐ ܕܡܬܝ ܟܐܢ. ܘܡܢ ܕܡܬܪܝܨ ܢܝܢܘܝܐ ܕܡܬܝ.
ܐܡܪ. ܡܕܡ ܠܢ ܐܢܕܥܘܠ ܕܡ ܫܪܝ. ܡܢܐ ܕܠܝܬܗ ܢܝܢܘܝܐ ܕܡܬܝ. 5
Fol. 255 b. ܢܕܥ: ܕܡܢܐ ܠܟܘܢ ܕܡ. ܘܡܕܡ ܕܡܫܬܡܥ | ܢܐܡܪ. ܘܕܒܟܘܢ
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ܠܢ ܐܢܕܥܘܠ. ܘܠܢ ܕܡܬ ܕܒܝܢ ܘܕܐܘܡܪ. ܢܢ: ܕܢܐ ܘܕܡܬ
ܕܒܝܢ ܘܕܐܘܡܪ. ܠܢ ܐܢܕܥܘܠ. ܘܠܢ ܕܡܬܕܡܘ. ܡܘܕܝ: ܡܢܝܢ
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ܘܘܝܗ ܫܐܠ ܡܢ ܡܕܡ ܕܒܝܢ ܒܠ ܕܒܝܢ. ܐܡܪܘ: ܐܝܢ ܕܐܡܪ ܠܢ
ܐܢܕܥܘܠ. ܘܡܬܕܡ ܕܡܘܝܢ ܘܡܢ ܠܢ ܐܢܕܥܘܠ. ܢܢ: ܒܠ ܡܘܬ
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ܠܡܢܐ ܕܐ ܕܒ ܕܒܝ ܡܕ ܡܕ ܠܢ ܡܕ. ܘܠܡܢ ܕ 20
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ܒܟܠ ܕܡܬܪܬܝܢ ܕܦܘܩܢܐ ܒܪܝܫܐ: ܕܡܬܪܬ ܫܚܠ ܕܡܪܝ
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10 ܕܩܝܡܐ ܕܝܢ ܕܢܕ ܕܡܫܝܚܐ ܒܬܪܝܢ. ܡܠܐ ܗܘ ܕܡܬܒܪ
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ܡܬܩܢ ܕܐܡܐ ܡܢ ܕܡܢ. ܡܫܒܚܝܢ ܡܬܩܢܝܢ ܕܡܢ ܡܫܒܚܢܐ
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ܠܗ ܢܗܪ ܕܡ. ܡܪܝܡ ܕܡ ܕܡ ܕܝ ܠܝ ܒܪ ܡܪ
ܡܢ ܕܫ ܫܘܢ ܡܪܝ. ܡܪܝ ܠܗ ܡܪ ܡܢ ܡ ܡ ܡ ܡ

ܕܢܚܬ ܒܗ ܡܢ ܫܡܝܐ. ܡܠܟܘܬܗ ܢܬܩܪܒ ܠܡܫܦܛܐ. ܘܟܠܗ ܢܬ ܒܗ ܡܢ ܫܡܝܐ
ܕܢܬܒܪܟ ܠܥܠܡ ܥܠܡܝܢ. ܠܐ ܐܬܐܠ ܠܡܒܛܠ. ܡܪܝܐ ܕܥܠܡܐ ܘܕܥܡܐ ܕܫܪܝܐ ܘܕܩܝܡܐ ܕܟܠܗ ܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܝܢ ܕܠܐ ܢܬܒܛܠ ܘܠܐ ܢܫܬܚܠܦ ܡܠܟܘܬܗ ܕܡܫܝܚܐ ܗܘ ܕܢܗܘܐ ܒܗ ܡܠܟܐ ܕܫܡܝܐ ܘܕܐܪܥܐ ܕܐܝܟ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܘܕܥܠ ܟܠ ܥܡܡܐ ܘܠܫܢܝܐ ܕܢܦܠܘܢ ܠܗ ܩܕܡ ܟܘܪܣܝܗ ܕܕܝܢܐ ܘܠܡܫܦܛ ܠܗ ܠܥܠܡ

ܐܝܟ ܡܢ ܕܫܘܪܐ ܕܡܪܝܡܐ ܕܢܨܪܬܐ ܘܫܡܗܝܢ ܐܝܟ ܡܢ ܕܫܘܪܐ ܕܡܪܝܡܐ ܕܢܨܪܬܐ ܘܫܡܗܝܢ ܐܝܟ

ܡܢ ܕܡܨܪ ܕܟܠ ܥܡܐ ܕܐܬܝܐ ܘܐܡܪ ܠܗܘܢ ܡܠܟܐ ܕܡܨܪ ܠܡܢܐ ܕܐܬܝܬܘܢ ܠܡܬܚܪܒܘܬ ܐܪܥܐ ܗܢܐ

ܝܘܡܐ ܕ ܀ ܒ ܀ ܝܘܡܐ ܓ : ܕ : ܝܘܡܐ ܀ ܕ ܀ ܡܪܥܐ ܀ ܝܘܡܐ ܀ ܡ
ܒ ܀ ܝܘܡܐ ܕ ܀ ܕ ܀ ܝܘܡܐ ܐ ܀ ܡܪܥܐ : ܝܘܡܐ ܀ ܐ ܀ ܒ ܀

ܐܦܪܝܡ ܕܐܦܪܝܡ ܕܝܪܒܥܡ ܒܪܝܫܐ ܕܐܦܪܝܡ ܘܡܢܫܐ. ܡܢ ܟܬܒ ܐ
ܟܬܒܬܐ : ܡܫܬܦܪ ܫܦܪܐ ܡܢܗܘܢ ܠܟܠܗܘܢ : ܟܡ : ܡܢܕܥ ܢܬܢ
ܕ ܀ ܕ ܀ ܢ ܀ ܦܪܫ ܠܟ ܡܪܝ. ܕܝܢܐ ܡܢ ܐܢܐ ܡܪܝ ܡܘܡܐ ܕܡܢܫܐ ܡ
ܐܦܪܝܡ ܕܝܟܠ ܒܪܫܐ. ܡܫܦܪ ܫܦܪܐ ܕܝܢܐ ܡܝܢܝܢܐ. ܡܢܕ
ܢܬܢ ܀ ܕ ܀ ܕ ܀ ܢ ܀ ܦܪܫ ܡܪܝ ܀ ܡܢ ܐܬܪܐ ܠܐ ܫܘܝ. ܡ
ܐܦܪܝܡ ܩܡܝܡ ܫܘܝ ܀ | Fol. 246 *a*.

ܐܦܪܝܡ ܕܐܦܪܝܡ ܠܒܠܒܘܬܐ ܕܐܢܫܐ ܕܒܝܬ ܡܠܟܐ : ܡܫ
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ܢ ܩܕܝܫ ܐܦܪܝܡ ܕܝܪܬ ܟܠܗ ܢܝܬܐ ܡܪܝܡ ܐܦܪܝܡ ܫܡ
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ܒܫܘܬ ܡܪܝ ܢܘܢ. ܡܢ ܒܪܝܫ ܠܫܘܫܢܐ ܡܪܝܡ ܐܦ
ܐܦܪܝܡ ܩܡܝܡ ܐܦܪ ܀

ܕܐ ܡܪܝ ܡܪܝ ܡܪܝ. ܡܢ ܫܢ ܢܘܢ ܫܘܢ ܕܩ

ܒܢܝܢ. ܠ ܟ ܠܝ ܡܢܗܘܢܐ. ܘܢ ܡܢܗܘܢܐ ܫܢܝܢ ܠܡܬܒܥܝ ❖
ܒ: ܠܝ ܡܢܗܘܢܐ ܡܢ ܟܠܗ ܕܒܝܬ ܕܒܝܬܐ ܕܐܠܗܐ. | ܒ ܘ: ::ב::
Fol. 245 *b*. ܡܢܗܘܢܐ ܕܡܢ ܒܝܬܐ. ܒ ܘ: ܠܝ ܡܢܗܘܢܐ. ܘܢ ܡܢܗܘܢܐ
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ܒܝܬ. ܡܕܡ ܒ. ܡܢܗܘܢܐ ܕܫܡܫܐ ::ג::
ܡ: ܡܢܗܘܢܐ. ܕܡܪܬ ܡܒܝܬ: ܕ ܟ: ܠܝ ܡܢܗܘܢܐ.
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ܒ ܡ: ܡܢܗܘܢܐ ܕܫܡܫ ::ז::
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ܒܟܠܗܝ ܡܕܝܢܬܐ ܕܒܝܬ ܡܫܝܚܐ. ܐܬܝܐ ܡܢܗ. ܡܢܝܢ. ܡܢܘܢ.
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ܕܒܢܝ. ܡܢܝ. ܒܝܢ. ܒܝ | ܡܢ ܕܢ ܡܢ ܡܢ. ܕܝ. Fol. 244a.
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516 ܒܟܠ ܣܘܠܛܢܘܬܐ ܕܡܫܝܚܐ ܘܡܠܟܐ ܕܫܠܡܐ ܕܥܠܡܐ ܕܥܠܡܝܢ ܐܡܝܢ ܘܠܥܠܡ ܥܠܡܝܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐ

ܡܬܬܝܠܐ ܕܡܪܝ ܝܘܚܢܢ ܡܢ ܒܝܬܗܠܝܡ ܕܝܗܘܕܝܐ. ܒܫܢܬ ܐܪܒܥܝܢ ܘܬܪܬܝܢ ܕܡܠܟܘܬܗ ܕܩܝܣܪ ܛܒܪܝܘܣ. ܐܦܝܢ ܗܘܐ. ܒܬܫܪܝܬܐ ܕܝܪܚܐ ܕܢܝܣܢ ܐܝܟ ܩܕܡܝܐ ܗܘܐ ܒܝܬܗܠܝܡ ܕܝܗܘܕܝܐ. ܗܘܝܘ ܦܩܝܢ ܡܬܬܝܠܐ ܕܢܦܫܗ ܕܡܪܝ ܝܘܚܢܢ ܡܢ ܒܝܬܗܠܝܡ ܕܝܗܘܕܝܐ. ܡܢ ܒܝܬܗܠܝܡ ܕܝܗܘܕܝܐ ܢܦܩܘ ܗܘܘ ܐܢܫܐ ܕܡܬܬܝܠܐ ܕܡܪܝ ܝܘܚܢܢ. ܐܝܟ ܕܟܬܝܒ ܒܣܦܪܐ ܕܢܒܝܐ ܐܫܥܝܐ. ܗܢܐ ܐܢܐ ܫܕܪ ܠܡܠܐܟܝ. ܕܢܫܪܐ ܩܕܡܝ ܦܢܝܟ. ܕܢܬܩܢ ܐܪܚܟ ܩܕܡܝ ܠܟ. ܩܠܐ ܕܩܪܐ ܒܡܕܒܪܐ. ܬܩܢܘ ܐܪܚܬܐ ܕܡܪܝܐ. ܦܠܘܢܝ ܠܗ ܫܒܝܠܐ ܕܐܠܗܢܘ. ܕܟܠ ܡܛܐ ܢܬܡܠܝ. ܘܟܠ ܛܘܪܐ ܘܓܒܥܐ ܢܗܘܘܢ ܫܘܝܐ. ܘܡܫܬܐ ܕܩܫܐ ܢܗܘܐ ܠܫܘܝܐ. ܘܡܫܬܐ ܕܫܘܝܐ ܢܗܘܐ ܠܡܝܪܘܬܐ. ܗܐ ܡܢ ܕܩܪܐ ܒܡܕܒܪܐ. ܩܠܐ ܕܡܪܝ ܦܢܘ ܐܪܚܬܐ ܕܐܠܗܢܘ. ܘܟܠ ܒܣܪ ܢܚܙܐ ܠܫܘܬܦܘܬܐ ܕܐܠܗܐ. ܗܢܐ ܡܫܝܚܐ ܕܐܠܗܐ ܐܬܐ ܒܚܝܠܐ ܘܒܫܘܠܛܢܐ. ܗܢܐ ܡܪܝ ܐܬܐ ܒܥܙܐ ܘܒܪܡܐ ܕܥܠܡܐ. ܗܢܐ ܡܫܝܚܐ ܐܬܐ ܒܫܘܠܛܢܐ ܘܒܚܝܠܐ ܘܒܪܘܚ ܩܕܫ

ܘܠܡܢܝܢ ܐܠܗܘܬܐ. ܘܠܡܢܝܢ ܘܠܡܢܝܢܐ ܕܥܠܡܐ. ܘܡܢܗܝܢ ܕܐܝܬ
ܫܘܠܛܢܐ ܘܫܘܠܛܢܐ ܀ ܠܥܠܡ ܕܥܠܡܝܢ ܀ ܡܫܬܒܚ ܠܟ ܡܪܝ ܕܫܡܝܐ
ܘܡܫܬܒܚ ܠܫܡܗ. ܒܫܒܚ ܠܡܢܝܢܐ ܕܥܠܡܐ. ܘܠܡܢܝܢ ܫܡܗ ܕܡܪܝ ܡܫܝܚܐ
ܐܠܗ ܠܥܠܡܝܢ. ܘܡܢܗܝܢ ܕܝ ܫܘܠܛܢܐ ܒܫܒܚ ܐܒܝܢ ܘܡܫܬ
ܡܫܝܚܐ. ܡܫܬܒܚ ܠܟ ܡܪܝ. ܐܠܗ ܠܥܠܡܝܢ. ܘܠܡܢܝܢ ܫܡܗ ܕܡܪܝ ܡܫܝܚܐ
ܕܝܢ ܡܫܬܒܚ. ܘܡܢܗܝܢ ܕܝ ܫܘܠܛܢܐ. ܐܠܗ ܠܥܠܡܝܢ. ܘܠܡܢܝܢ ܫܡܗ
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ܕܝ. ܒܟܠ ܫܒܚ. ܒܫܒܚ ܠܥܠܡ. ܘܠܡܢܝܢ ܫܡܗ ܕܡܪ
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ܡܫܬܒܚ. ܡܫܬܒܚ ܠܟ ܡܪܝ. ܐܠܗ ܠܥܠܡ. ܘܠܡܢܝܢ ܫܡܗ ܕ
ܐܠܗ | ܠܡܒܪܟ ܒܪܟܬܐ ܡܪܝܠܗ. ܐܠܗ ܠܥܠܡܝܢ ܒܟ Fol. 242b.
ܫܒܚܬܐ. ܘܡܢܗܝܢ ܕܝ ܫܘܠܛܢܐ ܀ ܠܥܠ ܕܡܫܬܒܚ. ܡ
ܠܟ ܡܪܝ. ܐܠܗ ܠܥܠܡ. ܘܠܡܢܝܢ. ܘܠܡܢܝܢ ܕܡܫ
ܘܡܢܗܝܢ ܕܝ ܫܘܠܛܢܐ. ܐܠܗ ܠܥܠ ܐܠܗ ܐܠܗ. ܐܠ
ܡܫܬܒܚ ܡܫܬܒܚ ܠܟ ܡܪܝ. ܐܠܗ ܠܥܠ ܡܪܝ ܡܪ
ܘܠܡܢܝܢ ܐܠܗ ܐܠܗ. ܐܠ ܐܠܗ ܐܠ
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ܡ ܐܠ ܡܪ ܐܠ ܐ ܐ ܐ

❖ܕܝܡܬܪܬܐ ܕܒܬܘܠ❖

ܒܬܘܠ ܙ: ܕܒܪܥܘܬܐ. ܐܠܐ ܕܡܕܝܢܬ ܒܩܝܡܬܐ. ܘܕܡܕܝܢܬܐ ܠܐ
ܡܬܝ. ܐܝܟܢܐ ܠܐ ܡܫܟܚܝܢ. ܕ: ܕܥܘܬܐ. ܕܟܠܡܕܝܢܬ ܒܩܝܡܬܐ. ܟ
ܕܝܢܐ. ܢܦܫܗܘ. ܕ ܕܡܫܬܐ. ܕܒܠܐ ܡܢ. ܘ. ܕܒܠܚܘ. ܒܬܐ
ܠܟܠܡܕܝܢܬ. ܐ. ܕܝܢܐ. ܢܦܫܗܘ. ܘ. ܕܡܘܬܐ. ܕܡܢ ܐܝܡܝܢ. 5
ܡ ܕܪܥܘܬܐ. ܠܘܩܐ ܐܝܟܡܬܢܝܐ ܐܡܪܝܢ. ܟ. ܕܥܘܬ.
ܠܟܠܡܕܝܢܬ ܕܩܪܥܬܐ. ܒܬܘ. ܡ ܕܝܢܐ. ܕܒܢ. ܡ ܕܡܘܬ.
ܒܬܘ. ܡܕ ܕܩܪܥܬܐ. ܒܟ ܒܬܘ ܢܠܝ. ܘܕܕܢ ܡܕܝܢܬ ❖

❖ܒܬܘ ܕܝܠܗ ܕܡܕܝܢܬ❖

Fol. 242 a. 10 ܒܬܘ ܙ ܕܢܦܫܗ. ܕܡܝܢ ܐܝܟܢ. ܕ ܕܡܘܬ. | ܕܒܠܚܘ.
ܒܠܢ. ܟ. ܕܪܥܘܬܐ. ܕܒܬ. ܕ ܕܥܘܬ. ܒܬ. ܘ ܕܢܦܫ.
ܒܬ. ܐ ܕܡܫܬܐ. ܕܒܠ ܘܐ. ܕ. ܕܩܪܥܬܐ ܠܐ ܢܝܢ ܠܡܕܝܢ.
ܡ. ܕܡܘܬܐ. ܕܒܬ. ܒ ܕܡܘܬ. ܕܒܠ ܘܐ. ܘ. ܕܪܥܘܬܐ.
ܢܝ ܠܡܕܝܢ. ܡ. ܕܥܘܬ ܐܝܟܢ. ܡܕ ܕܢܦܫ. ܠܟܠܡܕܝܢ
15 ܒܬ. ܐܠܐ ܐܠܐ ܡܕܝܢ ܐܝܟ ܐܝܟ ܐܝܟ :

ܒܟ ܡܬܪܬܐ ܕܡܪܝܐܝܬܐ ܕܣܘܪܝܐ ܡܫܪܩܝܐ ܐܬܪܝܢ.
ܠܟ ܕܡܝܢ ܕܒܬ ܐܠܟ ܕܡܝ. ܒܬ ܠܡܕܝ ܐܠܡܕ
ܠܡܕ ܕܡܕ ܕܡܝ. ܡܕܝ ܕܡ ܡܕ ܡܕ. ܡܕ ܡܕ
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20 ܡ ܡ ܠ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ❖ ܠ
ܠ ܡ ❖ ܠ ܡ ❖ ܠ ❖ ❖ ❖

Fol. 241 b.

ܐܝܬܝ ܕܝܠܗ ܕܒܪܘܒܝܐ

ܫܢܬܐ ܕ ܕܡܫܝܚܐ. ܒܫܢܬ ܟܠܗ ܡܢܗ. ܒ ܕܒܪܘܒܝܐ. ܡܠܟܐ ܕܦܪܣ. ܟ ܕܪܘܡܐ. ܫܠܝܛܐ ܠܡܢܗ ܕܩܠܝܛܐ. ܕ. ܕܢܝܢܘܐ. ܠ ܠܡܢܗ ܫܠܝܛܐ. ܝ: ܕܡܫܝܚܐ. ܕ ܒܫܢܬ ܫ. ܐ. ܕܒܪܘܒܝܐ. ܒܫܢܬ ܟܠܗ ܡܢܗ. ܘ. ܕܢܝܢܘܐ. ܕ ܒܫܢܬ ܫ. ܡ. ܕܡܫܝܚܐ. ܫܠܝܛܐ ܠܟܠܗ ܡܢܗ. ܟܠ. ܕܒܪܘܒܝܐ. ܡܠܟܐ ܕܦܪܣ. ܢ. ܕܪܘܡܐ. ܫܠܝܛܐ ܠܡܢܗ ܕܩܠܝܛܐ. ܡ ܕܢܝܢܘܐ. ܐܠܦ ܠܡܢܗ ܫܠܝܛܐ. ܡܒ. ܕܡܫܝܚܐ. ܕ ܒܫܢܬ ܫ.

ܕܢܝܢܘܐ ܕܒܪܘܒܝܐ

ܫܢܬܐ ܕ ܕܒܪܘܒܝܐ. ܕܟܠܗ ܡܢܗ ܫܠܝܛܐ. ܒ. ܕܢܝܢܘܐ. ܕܟܠ ܡܢܗ ܡܠܟܐ ܕܦܪܣ. ܠ. ܕܡܫܝܚܐ. ܒܫܢܬ ܕܟܠ ܡܢܗ. ܓ. ܕܒܪܘܒܝܐ. ܕ. ܕܢܝܢܘܐ. ܕܟܠ ܡܢܗ ܫܠܝܛܐ. ܘ: ܕܪܘܡܐ. ܒܫܢܬ ܕܟܠ ܡܢܗ. ܐ. ܕܢܝܢܘܐ. ܡܠܟܐ ܡܠܟܐ ܕܦܪܣ. ܗ. ܕܢܝܢܘܐ. ܕ ܒܫܢܬ ܫ. ܡ. ܕܡܫܝܚܐ. ܫܠܝܛܐ ܠܟܠ ܡܢܗ. ܟ. ܕܢܝܢܘܐ. ܕ ܒܫܢܬ ܫ. ܡ. ܕܡܫܝܚܐ. ܫܠܝܛܐ ܠܟܠ ܡܢܗ. ܡ ܕܢܝܢܘܐ. ܐܠܦ ܠܡܢܗ ܫܠܝܛܐ. ܡܒ. ܕܡܫܝܚܐ. ܕ ܒܫܢܬ ܫ.

ܫܢܬܐ ܕܝܠܗ ܕܫܢܬܐ

ܫܢܬܐ ܕ. ܕܢܝܢܘܐ. ܡܠܟܐ ܕܡܕܝܢܬܐ. ܒ ܕܢܝܢܘܐ. ܒܫܢܬ ܕܟܠ ܡܢܗ ܠ: ܕܦܪܣ. ܢܒܘܢܝܕܘܣ. ܓ ܕܢܝܢܘܐ. ܢܒܘܢܝܕܘܣ. ܕ ܡܫܝܚܐ. ܟܠ ܡܠܟ ܒܫܢܬ. ܘ ܕܪܘܡܐ. ܡܠܟܐ ܕܡܕܝܢܬܐ. ܐ ܕܢܝܢܘܐ. ܫܠܝܛ ܒܫܢܬ ܕܡܪܘܠ ܕܡܕܝܢܬܐ. ܡ: ܕܢܝܢܘܐ. ܡܠܟ ܫܠܝܛ. ܒ. ܕܢܝܢܘܐ. ܫܠܝܛ ܠܟܠ ܡܢܗ. ܓ ܕܢܝܢܘܐ. ܕ ܒܫܢܬ ܫ. ܡ. ܕܡܫܝܚܐ. ܫܠܝܛ ܠܟܠ ܡܢܗ. ܡ ܕܢܝܢܘܐ. ܕ ܒܫܢܬ ܫ. ܡ. ܕܡܫܝܚܐ. ܫܠܝܛ ܠܡܪܘܠ ܕܡܕܝܢܬܐ.

ܕܡܪܝܐ ܕܐܠܗܐ ܘܡܠܟܐ

ܫܢܬܐ ܒ: ܕܐܠܗܐ. ܟܬܒܐ ܕܡܠܟܘܬܐ. ܕ ܡܫܝܚܐ. ܫܪܝܐ ܕܡܠ ܥܠܡܐ. ܠܒ. ܕܒܪܢܫܐ. ܒܫܐ ܕܡܠܟܘܬܐ. ܓ: ܡܪܝܐ. ܫܪܝܐ ܕܡܠܟܘܬܐ. ܕ. ܕܐܠܗܐ. ܒܫܐ. ܗ. ܕܥܡܐ ܫܘܦܪܐ. ܘ: ܕܢܪܝܐ. ܫܪܝܐ ܕܡܠܟܘܬܐ. ܙ: ܕܐܠܗܐ. ܫܪܝܐ ܕܡܠܟܘܬܐ ܟܬܒܐ ܟܪܝܐ. ܚ: ܡܫܝܚܐ. ܫܘܦܪܐ. ܛ: ܕܢܪܝܐ. ܒܫܐ. ܝ. ܡܪܝܐ. ܟܬܒܐ ܟܪܝܐ. |ܝܐ: ܕܐܠܗܐ. ܒܫܐ ܕܡܠܟܘܬܐ ❖ Fol. 241 *a*.

❖ܫܢܬ ܟܠܗ ܒܡܫܬܬܐ❖

ܫܢܬܐ ܒ ܡܪܝܐ. ܫܪܝܐ ܕܡܠܟܐ. ܕ. ܕܢܪܝܐ. ܫܪܝܐ ܠܒ. ܐܠܗܐ. ܟܠܗ ܫܡܝܐ. ܕ: ܡܫܝܚܐ. ܕܡܠܟܘܬܐ ܟܬܒ. ܗ: ܕܢܪܝܐ. ܟܠ ܫܪܝܐ. ܘ. ܡܪܝܐ. ܟܠ ܕܡܠܟܘܬܐ ܫܘܝܐ. ܙ ܐܠܗܐ. ܒܫܐ. ܡ ܡܪܝܐ. ܟܠܗ ܫܡܝܐ. ܕ: ܡܫܝܚܐ. ܕܡܠܟܘܬܐ ܫܡܝܐ ܕܡܫܝܚܐ ܕܟܠ ܥܠܡܐ. ܟ. ܐܠܗܐ. ܫܡܝܐ. ܘ: ܡܪܝܐ. ܟܬܒ. ܙ: ܡܫܝܚܐ. ܫܪܝܐ ܕܡܠܟܘܬܐ. ܚ: ܕܢܪܝܐ. ܒܫܐ ❖

:: ܕܡܪܝܐ ܕܡܫܬܬܐ ::

ܫܢܬܐ ܒ: ܡܪܝܐ. ܕܡܠ ܥܠܡ ܫܪܝܐ. ܕ ܐܠܗܐ. ܡܠܟ ܕܡܠܟܘܬܐ. ܠ. ܡܫܝܚܐ. ܟܬܒܐ ܕܟܬܒܐ ܥܠܡܐ ܕܟܠ ܕܪܝܐ. ܕ: ܕܢܪܝܐ. ܟܬܒ. ܗ: ܐܠܗܐ. ܫܪܝܐ ܕܡܠܟܘܬܐ ܫܡܝܐ. ܘ ܡܫܝܚܐ. ܒܫܐ ܥܡܝܐ. ܙ ܡܪܝܐ. ܫܪܝܐ ܕܡܠܟ ܥܠܡ ܫܡܝܐ. ܚ: ܐܠܗܐ. ܒܫ ܥܡܠ ܫܡܝ ܕܡܫܝܚ. ܛ: ܡܫܝܚܐ. ܟܬܒ ܕܡܠܟܘܬ ..ܝ. ܕܢܪܝܐ. ܟܬ ܫܡܝ. ܝܐ: ܡܪܝܐ. ܒܫ ܕܡܠܟܘܬ❖

ܡܫܟܢܐ. ܟ. ܕܒܪܝܢܘܢ. ܕܒܫܐ ܦܪܝܫܐ. ܣ. ܕܥܠܘ. ܫܟܢܐ.
ܐܠܐ ܕܢܦܫܐ ܠܐ ܡܝܬܐ. ܥ. ܕܢܢ ܡܠܟܐ. ܕܢܢ ܡܠܟܐ. ܦ. ܕܡܫܬܐ.
ܕܟܠܗ ܡܠ. | ܥܠܐ ܫܟܢܐ ܡܠܟܐ. ܣ. ܕܒܪܝܢܘܢ. ܫܟܢܐ ܠܟܠ Fol. 240 b.
ܡܕܝܢܬ. ܟ. ܕܢܢ ܡܠ. ܕܟܠܗ ܡܠ ܡܫܟܢܐ ܠܡܢܝܠ ܕܢܦܫܐ.
ܢ. ܕܡܪܝ. ܟܕܐ ܡܫܟܢܐ. ܢ: ܕܒܪܝܢܘܢ. ܕܒܪܝܐ ܡܠ
ܥܡܝܢܬܐ. ܥܕ. ܕܥܠܘ. ܫܟܢܐ ܕܠܡܕܝܢܬ:

ܕܢܝܢܘܐ ܕܐܠܗܝܬܐ

ܫܘܝܐ ܒ: ܕܢܢ. ܕܒܫܐ ܠܠܡܕܝܢܬ. ܕ. ܕܡܫܬܐ. ܠܠ
ܕܢܢ. ܟ. ܕܢܒܪܝܢܘܢ ܠܠܡܕܝܢܬ ܟܕܐ. ܕ: ܕܢܢ.
ܡܠܟ ܫܢܐ ܕܝ ܕܡ ܡܟܕܐ ܡܠ. ܣ. ܕܡܪܝ. ܫܟܢܐ ܠܠ
ܡܕܝܢܬ. ܥ: ܕܒܪܝܢܘܢ. ܕܒܫ. ܦ. ܕܥܠܘ. ܟܕܐ ܡܫܟܢܐ ܠܠ
ܡܕܝܢܬ. ܣ: ܕܢܢ. ܡܠܟ ܡܠܟܐ ܫܠܝܡܐ. ܟ. ܕܡܫܬܐ.
ܠܠܡܕܝܢܬ ܫܟܢܐ. ܢ: ܕܢܒܪܝܢܘܢ. ܡܠܟ ܫܟܢܐ ܡܟܕܐ. ܣ:
ܕܢܢ. ܕܟܠܗ ܡܠ ܥܠ ܫܟܢܐ. ܥܕ: ܕܡܪܝ. ܡܫܝܚܐ.
ܡܠ ܕܠܠ ܡܕܝܢܬ:

ܫܟܢܐ ܕܠܠ ܕܢܝܢܘܐ

ܫܘܝܐ ܒ: ܕܒܪܝܢܘܢ. ܕܒܫ ܡܠ. ܕ ܕܥܠܘ. ܟܕܐ ܡܠ. ܟ.
ܕܢܢ. ܕܒܫ. ܕ: ܕܡܫܬܐ. ܟܕܐ ܡܠ ܠܠ ܡܕܝܢܬ. ܣ: ܕܒܪܝܢ.
ܫܟܢܐ. ܥ. ܕܢܢ. ܫܟܢܐ ܠܡܢܝܠ ܕܢܦܫܐ. ܦ: ܕܡܪܝ.
ܣ. ܕܒܪܝܢܘܢ. ܕܒܫ. ܟ: ܕܥܠܘ. ܟܕܐ. ܢ. ܕܢܢ.
ܕܟܠܗ ܡܠ. ܫܟܢܐ. ܫܟܢܐ ܠܠ ܡܕܝܢܬ. ܥܕ. ܕܒܪܝ.
ܫܟܢܐ.

ܕܒܝܬܗ. | ܕܒܟܠܗ ܥܠܡܐ. ܡܢܝܢ ܠܡܥܒܕܢܐ. ܡܢ ܕܥܡܐ. ܠܟܠ ܫܢܬܐ Fol. 240 a.
ܕܢܬܐ ܡܫܟܚܢܐ. ܡܒ. ܕܒܪܘܚܐ. ܒܡܢܐ ܒܟܠ ܡܕܡ ܀

ܫܢܬܐ ܕܠܠܡ ܕܐܦܝܣܩܘܦܐ ܀

ܫܢܬܐ ܕ: ܕܥܘܡ. ܫܩܝܢ ܠܬܫܥܝܐ ܡܠܟܐ ܕܝܘܢܐ. ܒ: 5
ܕܒܝܬܗ. ܒܡܢܐ ܠܟܠ ܡܕܡ. ܠ. ܕܡܫܢܐ. ܫܢܬܐ ܥܠ. ܕ:
ܕܐܦܝܣܩܘܦܐ ܫܩܝܢ :ܝ: ܕܡܬܝܐ. ܕܒܟܠܗ ܥܠ. ܘ. ܕܡܬܝܐ.
ܠܡܕܝܢܬ ܫܩܝܢ. ܘ. ܕܒܪܘܚܐ. ܕܡܫܬܐ ܥܠ. ܣ. ܕܥܘܡ.
ܢܐ ܠܡܢܘܠ ܕܡܘܣܐ. ܡܠܟܘܬܐ ܡܫܟܚܐ. ܠ. ܕܒܝܬܗ. ܒܡܢܐ
ܠܟܠ ܡܕܡ. ܒ: ܕܡܬܝܐ. ܕܒܟܠܗ ܥܠ. ܡܢ ܕܐܦܝܣܩܘܦܐ. ܠܟܠܡܕܝܢܬ 10
ܢܐ. ܡܒ ܕܡܬܝܐ. ܫܢܬ ܠܡܢܘܠ ܕܡܘܣܐ ܀

ܕܡܪܬܐ ܕܐܦܝܣܩܘܦܐ ܀

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ܡܕܝܢܬܐ ܕܐܝܕܝܗܘܢ ܡܠܟܘܬܐ ܕܥܡܡܐ ܕܐܪܡܝܐ ܘ

ܡܢܐ ܕܢܦܠܘ. ܐܝܟܡܐ ܕܥܡܐ ܕܝܗܘܕܝܐ ܘܐܦܪܝܡ: ܐܪܡܝܐ ܢܒܝܐ
ܐܬܝܐ: ܫܠܝܡ ܗܘܐ ܒܝܪܝܚܐ ܬܪܝܨܪܝܗ ܕܝܪܚܐ. ܐܝܟ ܡܢܐ ܕܐܬܐ
ܐܢܫܐ ܕܥܒܝܕܐ ܕܟܪܝܡܐ ܘܐܝܬܝܡܐ: ܐܢܝܡܐ: ܐܢܫܐ: ܐܝܟܡܐ ܕܐܡ:
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ܫܠܝܡ ܐܝܟ ܫܡ ܕܚܝܢܝ ܢܦܫ ܕܢܦܫܝ

ܡܕܝ ܕܐܦܪܝܡ ܕܝܗܘܕܝܐ

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ܦܪܝܫܬܐ ܕܒܠܥܐ ܐܝܠܢ ܀ ܦܘܡܐ ܀ ܡ ܀ ܕܢܝܚ. ܗܠܝܢ ܐܝܬܘܬ
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ܐܝܟ ܡܫܝܚܐ. ܒܐܪܒܥ ܝܘܡܝܢ ܕܝܠܗ ܕܡܪܝܡ ܐܡܗ ܕܝܫܘܥ
ܡܫܝܚܐ ܕܐܬܝܠܕ ܡܢ ܪܘܚܐ ܩܕܝܫܐ ܘܐܬܝܠܕ ܒܒܝܬ ܠܚܡ ܒܝܗܘܕܝܐ
ܒܝܡܝܗܘܢ ܕܗܪܘܕܝܣ ܡܠܟܐ. ܗܢܘܢ ܡܓܘܣܐ ܡܢ ܡܕܢܚܐ ܐܬܘ ܠܘܬ
ܝܪܘܫܠܡ ܠܡܣܓܕܘܬܗ. ܐܡܪ ܠܗܘܢ ܐܝܟܡܐ ܕܝܠܕܬ ܒܪܬܐ ܕܝܠܝ
ܕܫܪܝܐ ܕܝܠܗ ܕܐܝܟ ܕܫܡܫܐ ܕܡܬܚܙܝܢ ܠܟܘܢ ܗܟܢܐ ܐܬܝܬܝ
ܠܡܣܓܕܘܬܗ. ܡܫܡܥ ܕܗܪܘܕܝܣ ܡܠܟܐ ܕܫܡܥ ܗܠܝܢ ܐܬܒܗܠܠ ܘܟܠ
ܝܪܘܫܠܡ ܥܡܗ. ܘܟܢܫ ܟܠܗܘܢ ܪܒܢܐ ܘܣܦܪܐ ܕܥܡܐ ܐܬܟܢܫܘ
ܒܬܪܝܗܘܢ ܠܡܫܝܚܐ ܕܢܗܘܐ ܝܠܕ. ܘܐܡܪܘ ܠܗ ܒܒܝܬ ܠܚܡ ܒܝܗܘܕܝܐ
ܗܟܝܠ ܡܟܬܒ ܢܒܝܐ. ܘܐܢܬ ܒܪܝܬ ܠܚܡ ܐܪܥܐ ܕܝܗܘܕܐ ܠܐ ܙܥܘܪܬ
ܒܪܝܫ ܡܠܟܢܐ ܕܢܪܥܐ ܥܡܝ ܝܫܪܝܠ. ܗܠܝܢ ܡܓܘܣܐ ܡܢ ܡܕܢܚܐ
ܐܬܘ ܠܘܬ ܝܪܘܫܠܡ ܠܡܣܓܕܘܬܗ. ܘܟܕ ܫܡܥܘ ܡܠܟܐ ܕܗܪܘܕܝܣ
ܐܙܠܘ. ܗܘܐ ܟܘܟܒܐ ܕܚܙܘܗܝ ܩܕܡܘܗܝ ܥܕܡܐ ܕܐܬܐ ܘܩܡ ܥܠ
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15 ܕܝ ܐܠܗ ܐܠܗܝ ܐܠܗ. ܡܢ ܦܢܘ ܥܡ ܡܢܝ. ܡܢ ܕܝ
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ܠܡܕܥܬܐ. ܘܕܡܝܠܝܢ ܕܝ ܠܢ ܫܢܬ. ܘܕܢܦܠ ܐܝܟܢܐ ܠܢ ܢܥܒܕܘܢ
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ܡܢܢ ܢܥܒܕܘܢ. ܘܕܡܝܠܝܢ ܢܗܦ. ܘܕܡܝܠ ܫܘܦܪ ܠܡ ܡ
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ܕܢܬܢ. ܐܠܐ ܕܢܬܢ ܠܢ ܡܠܟܘܬܐ. ܘܢܬܢ ܠܢ ܡܠܟܘܬܐ ܕܫܘܠܛܢܐ.
ܕܡܬܩܪܒܝܢ ܠܘܬ ܩܪܝܒܘܬܐ ܕܝܢ. ܘܢܬܩܪܒ ܠܘܬ ܡܫܝܚܐ ܕܡܘܕܝܢ.
ܕܢܬܒܪܟ ܫܡܗ ܕܡܪܝܐ. ܘܢܬܒܪܟ ܠܟ ܡܪܝ ܫܡܝܐ. ܘܡܬܩܪܒ
ܡܠܟܘܬܟ ܕܢܬܩܪܒ ܠܢ ܡܠܟܘܬܐ. ܐܠܐ ܡܬܩܪܒܬ ܠܢ. ܡܬܩܪܒ ܠܢ
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ܡܠܟ ܡܫܝܚ. ܐ: ܒܗ: ܢܢ ܠܢܟܘ ܕܢܘܠܟ ܠܟ ܡܠܟ ܡܫܝܚ.

ܘܠܝܬ ܡܫܠܐ ܕܫܠܝܡܘܢ ܡܠܟܐ ܕܝܫܪܝܠ ܠܒܝܬ ܠܡܕܥ ܠܚܟܡܬܐ
ܘܠܝܬ ܡܫܠܐܝ ܡܫܬܘܡܐ ܕܥܒܪܝܐ ܠܡܫܬܡܥ. ܠܡܐ ܐܦܘܢ ܡܢ ܒܢܝܢ

ܡܫܠܝ ܕܫܠܝܡܘܢ ܡܠܟܐ ܕܝܫܪܝܠ ܡܢܝܢ. ܗܘܐ ܢܫܐܠܝܢ
ܐܝܬܝ ܠܗ ܘܒܢܝܢ ܬܪܝܢ ܥܡܘܩܐ. ܡܢܘ ܕܡܫܬܘܠ ܒܩܢܘܡܐ
ܡܢܝܢ ܡܫܬܐ. ܡܢܘ ܕܩܛܠ ܡܢ ܡܫܬܐ. ܘܠܝ ܡ
ܠܒܝܢ ܒܝܢܐ: ܢܐܝܢ ܡܫܬܐ: ܡܢ ܕܡܫܬܘܠ ܫܘܐܠ: ܠܡܐ ܗܘܝܢ ܠ
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ܕܡܫܬܘܠ. ܡܢܘ ܕܩܛܠ ܡܢ ܫܘܐܠ ܘ ܐܡܪ ܕܢܬܩܛܠ ܒܡܫܬ
ܒܡܐܬܝܢ ܠܗ ܒܢܝܢܐ ܡܢܝܢ ܕܩܛܠ: ܢ: ܒܡܫܬ
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ܠܗ ܡܠܟܐ. ܘܒܝܬ ܡܫܬܐ ܠܗ ܡܢܝ. ܕܒܝܢ ܠܗ ܡ
ܒܝܬ ܡܫܬܐ ܕܢܝ ܠܗ. ܘܡܠܟ ܒܡܫܬ ܠܗ ܠ ܢ
ܡܢ ܕܢ: ܒܡܫܬ. ܢܝܢ ܠܒܠ ܒܢܝܢ ܡܫܬ ܒܡܫܬ. ܘ
ܠܒܝܢ ܕܢ ܒܡܫܬ ܒܡܫ ܠ ܡ ܠ ܡ ܡ ܡ

ܐܝܟ ܡܢ ܕܐܝܬ ܠܗ ܡܬܬܝܠܝܬܐ ܕܡܪܝܡܐ ܘܫܠܡܐ ܗܘ

ܕܝ ܕܥܕܝܢ ܕܡܬܬܝ. ܕܢ ܕܟܝܢ ܡܬܬܝ. ܟܝ ܠܝ ܡܫܬܝ. ܕ
ܕܫܡܝܐ ܕܡܬܬܝ. ܕܢ ܢܒܝܐ ܕܢ. ܟܘ ܕܝܢܐ ܫܡܝܐ. ܟܘ. ܟܝܢ ܡܬ
ܟܝ. ܟܝܢ ܡܬܬܝ. ܟܝ ܟܝܢ ܡܬܬܝ. ܠ ܢܒܝܐ.

ܗܘܝ ܕܡܬܬܝ ܕܡܪܝܐ ܥܠܝܘܢܐ. ܐܡܪ ܠ ܕܢ ܕܢ ܕܢ ܢ
ܐ ܕܢ. ܩ ܕܢ ܡܪܝܐ ܠ ܕܢ. ܡܢ. ܕܢ ܐܝܬܘ ܐ ܕܢ
ܕܢ ܢ̈ܕ ܢ. ܕ. ܕܢ. ܡܢ ܕܢ ܢܝܠܘܠ ܠ ܕܢ ܢ. ܩ ܕܢ
ܐܬܪܐ ܬܝܒܬ ܠ. ܐ. ܕܢ ܩ. ܕܢ. ܐܬܪܐ ܡܫܬ ܠ. ܢ ܕܢ
ܕܢ ܟܢܘ ܬܝܒܬ. ܠ ܕܢ ܩ ܕܢ ܟܢܘ ܡܫܬ. ܕ. ܠ ܕ
ܢ. ܢܒ. ܕܢ ܫܠܝܠ. ܐ. ܢ. ܕܢ ܩ. ܕ. ܕܢ ܢܝܠܘ ܕ. ܢ
ܕܢ. ܩ ܕ. ܕܢ ܢܒ̈ܕ. ܕ. ܢ ܕܢ. ܩ. ܕ. ܕܢ ܕܡܠܝܢ ܡܬܬ
ܝ ܡܢ ܡܗܝܕܝܢ ܠܝ ܫܢܝ ܐ ܐܝ ܡܗܝܒܝ ܕܢܘܢ ܠܝ ܫܢܝ ܐ ܐ
ܡܢܝ ܡܗܝܕܝܢ ܡܫܬܝ ܠܝ ܫܢܝ ܕܘ ܐ ܐܝ ܡܢ ܢܘܠ ܕܢܘܢ ܢ ܠܬ
ܡܝܘܢ ܡܢ ܕܝܠܕܝܕܝܬܗ ܐ ܐܝ ܝܢ ܢܘ ܕܢ ܠܝ ܡܢ ܡܢ
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ܒܝܕ ܟܡܝܕܥܐ ܕܠܡܝܕܝܢ ܦܝܢܐ ܕܝܢܐ ܕܥܠܡܐ ❖ ܡܢ ܐܝܢܐ ܕܥܠܡܐ
ܒܝܕ ܠܡܥܒܕ ܥܒܝܕܐ ܕܠܡܝܕܝܢ ܥܕܐ ❖ ܒܝܕ ܡܢܝܢܐ ܥܡܐ ܕܝܢܐ ܕܝܢܐ
ܕܡܝܢܝܢܐ ܕܥܠܡ ܡܪܝܡ ܡܕܝܢܬܐ ܕܐܠܗ ܠܥܠܡ ܕܥܠܡܐ. ܕܐܠܗ.
ܕܡ ܕܡܝܢܝܢܐ ܕܥܠܡ ܡܕܝܢܬܐ ܕܐܠܗ ܠܥܠܡ ܕܥܠܡܐ.
ܥܠܝܠܘܡ ܙܕܝܢ ܥܠܝܐ ܥܠܘܕܘܡ. ܥܠܝܥ ܟܝ ܕܒܝܠܐ ܒܝ
ܕܠܥܠ ܥܡܕܝܢ. ܒܝܕ ܕܥܠ ܡܕܝܢܬܐ ܕܐܠܗ ܥܕܘܡ ܡܢ
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ܕܡܝܢܝܢܐ ܕܥܠ ܡܕܝܢܬܐ ܕܐܠܗ. ܦܢܝ ܠܥܠܡ ܕܥܠܡܐ. ܕܝܢܐ
ܕܡܝܢܝܢܐ ܕܥܠ ܡܕܝܢܬܐ ܕܐܠܗ ܘܢ ܥܠ. ܘܕܘ ܥܠܘ ܕܝܢ. ܕܥܠ
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ܕܐܠ ܕܢ ܡܢ ܡܕܝܢ ܥܕ ܟܝ ܥܕ. ܕܐ ܕܝ ܕܡܝܢܝܢܐ
ܕܡܝܢ ܡܕܝܢ ܟܝ ܡܕ ܟܝ ܕܐܠܗ ܕܝ ܕܡ ܕ . . . . .
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ܐܘܠܦܢܐ ܕܡܫܟܢܬܐ ܕܡܪܝ ܕܠܥܠ ܕܥܠܡܐ ❖ ܒ ❖ ܕܥܠ :
ܐܠܗ ܡܢܐ. ܡܕܝ ܠܥܠ ܕܥܠܡܐ. ܕ ❖ ܕܥܠ : ܕܐ
Fol. 226 a. ܡܢܐ. ܐ ܟܝ ܡܕܝ. ܒ : ܐܠܗ ܡܢܐ. | ܗ ܟܝ ܡܕܝ. ܘ ܟܝ
ܡܕܝ. ܐ ܟܝ ܡܕܝ. ܒ ܕܝܢ ܕܡܢܐ.* ܙ ܟܝ ܡܕܝ. ܚ ܟܝ ܥܠ. ܐ ܐܠܗ
ܡܢ. ܒ ܟܝ ܡܕܝ. ܥܠ. ܟܝ ܐܠ. ܡܢ ܕܝ ܕܡܢܐ ܡܢܐ. ܡ ܐܠܗ
ܡܢ. ܡܘ. ܕܐ ܕܡܢ ܡܢ. ܡܐ ܐܠܗ ܡܢܐ. ܗ ܐܠܗ ܡܢܐ.

* The tenth day is omitted.

ܡܫܟܢܬܐ ܕܝܠܝܢ ܡܪܝܡ ܐܡܗ ܕܡܪܝܐ ܡܫܝܚܐ

ܕܝ ܡܢܗܘܢ ܥܡܕܐ ܕܝܠܗܬܐ. ܐܝܟܡܐ ܠܐܠܗ ܡܪܝܡ ܐܡܗ ܕܡܪܝܐ
ܡܫܝܚܐ ܠܒܝܬܗ ܘ ܥܡܕܐ ܕܐܠܗܬܐ: ܕܢܗܦܟܘܢ ܡܢܗ ܡܫܝܚܐ ܘ ܥܡܕܐ
ܥܡܕܐ ܕܒܢܝܢ. ܠܡܢܗ ܡܫܬܡܗܐ ܢܘܠ. ܐܡܝܢ ܥܡܕܐ ܒܟܝ ܘ ܥܡܕܐ
ܥܡܕܐ ܕܟܘܪܟܐ ܒܟ ܡܕܝܢܗܐ ܡܫܝܚܐ ܠܒܝܬܗ ܘ ܥܡܕܐ ܕܡ
ܡܕܝܢܬܐ ܕܐܝܬ ܒܗ ܒܢܝܢ. ܕܒܢܝܢ ܥܡܕܐ ܕܡܪܝܡ ܕܒܝܬ. ܥܡ
ܡܪܝܡ ܕܐܝܟ ܐܘ ܕܐܠܗܐ. ܕܝܢ ܕܢܫܬܐ. ܠܐ ܥܡܕܐ ܕܡܪܝܡ ܐܡܗ ܕܡ
ܡܫܝܚܐ ܘ ܥܡܕܐ ܕܢܫܬܐ ܒܟ ܡܫܝܚܐ ܕܠܐ ܥܡܕ ܡ
ܒܗ. ܠܐ ܒܢܝܢ ܠܐ ܠܒܫܐ ܠܟ ܘ ܥܡܕܐ ܕܥܡܕܐ ܠ
ܕܝܠܗ ܕܡܪܝܡ. ܡܟܠ ܕܟܝ ܕܐ ܡܫܝܚܐ. ܠܐ ܡܪܝܡ ܐܡܗ ܕܡ
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ܥܡܕܐ ܠܐ ܒܢܝܢ ܘ ܥܡܕܐ ܕܡܪܝܡ ܐܡܗ ܕܡ
ܕܝܠܗ ܕܡܪܝܡ ܕ ܡܫܝܚܐ ܠܐ ܥܡܕ ܘ ܥܡܕܐ ܕܐ ܕ
ܕܢܗ. ܐܘ ܠܡܫܥܕ ܕܡܫܬܡܗ ܐܘ ܕܢܗ. ܐܝܟ ܥܡܕ ܡܫܝ
ܕܝܠܗ ܕܡܪܝܡ ܕ ܡܫܝܚܐ ܠܐ ܥܡܕ ܘ ܥܡܕܐ ܕܐ ܕ ܡ
ܡܫܝܚܐ ܠܐ ܡܫܬܡܗ ܡܫܝܚܐ ܕܡܪܝܡ ܐܡܗ ܕܡ ܡ Fol. 225 b.
ܕܡܬܟܢܝܢ ܡܢܗ. ܡܢ ܡܕܝܢ ܡܫܝܚܐ ܕܡܪܝܡ. ܒܝ ܠܐܠܗ
ܡܫܝܚܐ. ܘܠܐ ܕܝ ܕܐܠܗ ܡܫܝܚܐ ܘ ܡܢ ܐܠܗ ܡܫܝܚܐ ܕܡ

ܘܐܡܪܝܢ ܠܗ ܡܪܝ ܐܢܬ ܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ ܚܝܐ ܕܐܬܐ ܠܥܠܡܐ
ܕܢܫܬܒܚ ܠܟ ܡܪܝ ܫܡܝܐ ܘܐܪܥܐ ܕܥܒܕܬ ܠܟ ܫܘܒܚܐ ܘܫܘܒܚܬܐ
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ܠܟ ܡܪܝ ܐܠܗܐ ܕܫܡܝܐ ܘܐܪܥܐ ܕܢܫܬܒܚ ܠܟ ܡܪܝ ܐܠܗܐ ܕܫܡܝܐ ܘܐܪܥܐ
ܕܢܫܬܒܚ ܠܟ ܡܪܝ ܐܠܗܐ ܕܫܡܝܐ ܘܐܪܥܐ ܕܢܫܬܒܚ ܠܟ ܡܪܝ ܐܠܗܐ ܕܫܡܝܐ
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ܕܫܡܝܐ ܘܐܪܥܐ ܕܢܫܬܒܚ ܠܟ ܡܪܝ ܐܠܗܐ ܕܫܡܝܐ ܘܐܪܥܐ ܕܢܫܬܒܚ

ܟܬܝܒܝ. ܕܩܛܝܢ. ܡܚܝܢ. ܡܫܬܡܥܝܢ. ܗܘܝܢ ❖ ܐܡܪܝܢ. ܐܡܝܪ
ܟܝܢܐ. ܕܩܠܝ. ܫܪܝܒܝ ܥܡܗ ❖ ܥܡܕܐ ܒܬܡܗ ܗܠܝܢ. ܒܡܡܠܟܘ
ܒܝܢܝ. ܥܡܡܗ. ܥܡܕܘܗ ❖ ܗܝܢ ܕܡܕܝ ܐ ܡܢܗ ܕܢܬܝ ܗܝ ܩܗܠ
ܡܠܟܘܬܐ ❖ ܒܡܕܝܢܬܐ ܕܡܫܝܚܐ: ܘܥܠ ܕܢܚ ܕܡܠ: ܠܡܢ
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ܐܠܗܐ ܡܪܝܡ | ܥܡܡܗ ܕܡܫܝܚܐ ❖ ܥܕܡܐ ܕܡ Fol. 224 b.
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* ܒܟܠܗ ܕ ܘ in marg.

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ܐܦܪ ܕܩܕܝ ܐܝܟ ܐܠ ܡܬܬܝܐ ܕܫܡܝܐ ܕܝܢܐ ܐܦܪ
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ܡܢܬ ܗ ܐܢܬ ܒܕ ܕܐܦܪܝܡ ܒܪܝ ❖ ܡܢܬ ܐ ܐܢܬ ܡ.
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ܡܢܬ ܣ ܐܢܬ ܘ ܕܡܢܬ ܒܪܝ ❖ ܕܐܦܪ ܡܕ ܒܠܝܢܐ ܐܝܟ
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ܕܢܦܫ ܕܝܕܝ ܐܠܗܝܢ ܡܪܝܡܝܢ ܕܐܬܬܝ ܒܗ. ܘܢܐ ܠܐ ܡܨܝܠܝܢܢ ܠܡܒܝܠܘܬܐ
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10 ܢܥܒܕ ܕܠܟ. ܘܡܢܘ ܕܥܒܕ ܠܗ. ܘܠ ܥܒܕܐ ܕܡܢ
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15 ܘܠܝܐ ܕܡܫܡܫܐ ܕܠܡܐ ܢܢ. ܥܠ ܕܢܠܟ ܕܡܢ
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20 ܡܘ ܕܠ ܡܢ ܕ ܡܕ ܕܢ ܡ. ܘܠ ܕܢ ܠ
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❖ ܦܪܫܬܐ ❖

ܐܝ ܕܐܬܐ ܡܫܝܚܐ ܕܒܝ ܐܒܐܘܬܐ ܡܪܝܬܐ. ܕܐܡܪܬ ܠܬܠܡܝܐ. ܕܐܝܟ ܡܫܬܠܡ ܠܟ ܐܢܬ ܡܫܝܚܐ ܕܐܠܗܐ ܚ

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ܐܒ ܕܢܝܚܐ

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ܐܕ ܕܢܝܢ

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ܡܫܝܚܐ .ܕܩܘܠ ܡܢܗ. ܕܒܪܘܚ. ܐܝܟܡܐ.

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ܠܡܒܪܟ ܡܠܟܘܬܟ ܕܐܢܬ. ܐܦ ܕܐܡܪܬ. ܒܪܝܫ. . . . . .
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5 ܕܐܪܥܐ. ܘܒܪܝܫܐ ܕܢܗܘܐ. ܒܡܪܝܢܐ ܡܬܬܝܐ ܗܘܝܢ ܕܐܪܥܐ
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❖ ܒܝܬܐ ܬܪܝܢ ❖

10 ܕܐ ܕܢܬܐ ܕܐܪܥܐ ܕܒ ܡܝܐܘܬܐ ܡܫܝܚܐ. ܒܪܢܫܐ ܕܐܡܪܬ
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ܡܫܝܚܐ. ܒܪܝܫܐ ܕܡ ܢܗܘܐ. ܒܐܪܥ ܕܐ ܡܢ ܡܬܬܝܐ ܗܠܝܢ
ܡܫܝܚܐ. ܒܗܘܐ ܠܡܬܬܝܐ ܫܘܬܦܐ ܕܐܡܪܬ. ܡܢܗܘܐ . . . . .
ܡܢܟܝܢ ܐܢܐ. ܠܗܘ ܡܠܟܐ ܡܬܬܝܐ ܢܗܘܐ. ܒܚܝܠܟ ܐܢܐ
15 ܡܢܗܘܐ ܡܚܝܠܟ ܐܢܐ.

❖ ܒܝܬܐ ܫܬܝܐ ❖

ܕܐ ܕܢܬܐ ܕܐܪܥܐ ܕܒ ܡܝܐܘܬܐ ܡܫܝܚܐ ܕܢܟܠܘܢ ܕܢܬ ܡܠܟܘܬ
ܡܬܬܝܐ ܐܦ ܢܗܘܐ. ܒܝܡܐ ܕܝܢܐ. ܒܝܡܐ. ܒܝܡܐ. ܢܗܘܐ
20 ܒܪܝܫܝܬܐ ܢܗܘܐ ܒܗܘܐ ܐܒܝܗܝܬܐ ܕܒܗܘܢ . . . . . ܕܝܢ
ܢܗܘܐ ܒܚܝܠܟ ܐܢܐ. ܒܡܗܝܠܟ ܐܢܐ. ܒܪܢܫܐ ܕܐܡܪܬ ܠܗܘ
ܡܠܟ ܡܬܬܝܐ ܢܗܘܐ.

ܒܝܬܗܘܢ. ܘܫܠܡ ܐܝܟܡܐܝܬ ܟܠܗܘܢ. ܕܐܝ ܡܢܗܘܢ ܕܢܫܬܒܩܘܢ ܒܚ
ܒܪܝܫܐ ܕܒܝܬܐ ܡܫܟܚܘܢ ܕܐܬܐ. ܐܝܟܡܐ ܕܢܫܬܒܩܘܢ ܡܢܗ
ܐܦܝܪ ܕܒܝܬܐ ܕܝܠܗ ܗܘܐ ܡܪܝܐ. ܐܦܝܠܘ ܕܒܝܬ ܡܠܟܐ
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ܕܠܐ ܢܫܬܘܢ ܠܡܫܝܚܐ ܕܐܝܟ ܕܐܝܬܝܗܘܢ ܒܗ ܒܫܘܠܛܢܐ ܕܫܡܝܐ ❖ ܘܐܦ ܠܐ ܢܫܬܘܢ ܠܡܫܝܚܐ ❖ ܕܐܝܟ ܕܐܝܬܝܗܘܢ ܒܗ ܒܫܘܠܛܢܐ ❖

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ܗ : ܘ : ܙ : ܚ :		ܗ : ܘ : ܙ : ܚ :
ܛ : ܝ : ܟ : ܠ :		ܛ : ܝ : ܟ : ܠ :
ܡ : ܢ : ܣ : ܥ :		ܡ : ܢ : ܣ : ܥ :
ܦ : ܨ : ܩ : ܪ :		ܦ : ܨ : ܩ : ܪ :
ܫ : ܬ :		ܫ : ܬ :
ܐ : ܒ : ܓ : ܕ :		ܐ : ܒ : ܓ : ܕ :

ܐܝܟܢܐ ܕܡܬܚܙܝ ܠܗܘܢ ܡܫܬܟܚܝܢ ܒܟܠ ܡܕܝܢܬܐ ܕܐܬܘܪܝܐ.
ܡܢܝܢ ܠܗܘ ܠܡܐ ܕܐܬܘܪܝܐ. ܕܝ ܫܡܗ ܕܡܪܝܐ. ܕܐ ܡܠܬܐ ❊ ܡܢܝܢ
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ܐܬܘܪܝܐ ܕܡܢ ܡܢܝܢܐ ܩܕܡܝܐ. ܒܬܪ ܕܐ ܡܠܬܐ ❊ ܡܢ ܕܡܬܚܙܝ
ܡܢ ܐܚܪܝܐ ❊ ܡܢ ܕܡܬܚܙܝ ܡܢ ܩܕܡܝܐ. ܐܦܘܦܝܐ ܕܡܬܚܙܝ ܠܗܘܢ
ܡܫܬܟܚܝܢ ܒܟܠ ܡܕܝܢܬܐ ܕܐܬܘܪܝܐ: ܐܦܘܦ ܕܡܬܚܙܝ ܒܡܕܝܢܬܐ
ܕܐܬܘܪܝܐ ܡܢ ܕܡܬܚܙܝ ܠܗܘܢ ܡܫܬܟܚܝܢ ܒܟܠ ܡܕܝܢܬܐ ܕܐܬܘܪܝܐ.
ܡܢ ܩܕܡ ܕܡܬܚܙܝ ܠܗܘ ܡܢ ܕܡܬܚܙܝ ❊ ܩܕܡ ܕܡܬܚܙܝ ܠܗ ❊ ܡܢ
ܕܡܬܚܙܝ ❊ ܩܕܡ ❊ ❊ ❊

ܫܢܬܐ. ܫܢ ܒܫܢܬܐ ܡܬܩܛܠܝܢ. ܫܢ ܫܢܬܐ. ܫ
ܫܢܬܐ ܠܡܬܩܛܠ ܡܬܩܛܠܝܢ ܫܢܬ. ܫܥ ܫܢܬ ܠܝܢ. ܫܣ ܫܢ ܠܡܬܩܛܠ ܡܬܩ
ܫܢܬ ❖ ܫܟ. ܫܢ ܠܡܒܝܬ ܡܫܬܝܢ ܡܕܝܢܬܐ ܠ. ܫܢ ܒ
ܡܕܝܢ ܐܝ ܠܡ ܡܕܝܢ ܡܬܪܠܩܝܢ❖

5 ܘܡܢ ܡܫܝܚܐ ܡܕܝ ܒܡܬܝܢ ܒܡܕܝܢ ܡܬܩ
ܐܢ ܡܫܝܚ ܡܕܝܢ ܠܡܩܛܠ ܕܢܫ ܒܡܕܝܢ. ܡܫܝܚ ܡܕܝ
ܡܕܝܢ ܠܟ ܡܬܩܛܠ ܕܒܝܢܝ ܐܢ ܡܫܝܚ. ܡܕܝ ❖ ܫܟ
ܫܟ ❖ ܡܫܝ ܕܢܝܚ ܐܢ ܡܫܝܚ ܡܕܝ ܕܢܝ. ܡܕ ܠ
ܠܡܕܝ ܫܢ ܕܒܝܢ ܡܕܝ ܕܢ ❖ ܡ

10 ܡܕܝ ❖ ܡ ❖ ܡ ❖ ܡ ❖ ܡ ❖ ܡ ❖ ܡ ❖ ܡ
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15 ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖

ܘܡܢ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖
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20 ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖ Fol. 219 a.
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ܒܪܟܬܐ ܡܫܝܚܐ ܡܪܝܐ ܘܡܪܝܡ ܐܡܗ ܕܐܠܗܐ ܥܠܝܢ ܀
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ܫܘܒܚܐ ܕܡܫܝܚܐ ܕܟܠܗ ܫܢܬܐ

ܒܝ ܡܫܝܚܐ ܕܡܪܝܡ ܀ ܕܝܢ ܫܡܝ ܐܘ ܡܪܝ ܀ ܐ: ܕܡܪܝܡ ܐܢ
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ܢܬܐ ܕܒܝܬܗ. ܠܡܕܡܐ ܡܬܩܪܐ ܡܢ ܥܡܘܕܐ ܕܥܡܘܕ ܡܕܡ ܠܡܫ
ܕܒܝܬ ܕܡܕܡܐ. ܘܠܡ ܕܒܝܬ ܕܡ ܡܕܡܐ. ܘܠܡ ܕܒܝܬ ܕܡ ܢܬ
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ܒܪܡܢܐ:	ܕܢܝܐܝܠ:	ܡܝܟܢܐ:	ܕܡܕܡܢܕܡ:	ܐܫܬܢܐ:	ܕܡܕܡܐ:
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ܡܢ:	ܡܢ:		ܡܡ: ܡܐ:		ܡܡ: ܡ:
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Fol. 218*a*.

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ܕܡܬܩܪܒܝܢ ܠܗ ܒܚܕܝܐ ܡܢܗ ܠܒܝܬ ܫܡܫܐ. ܒܟܠ ܫܥܬܐ ܕܡܫܬ
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ܐ	ܒ	ܓ	ܕ	ܗ	ܘ	ܙ	ܚ
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ܛ	ܝ	ܟ	ܐ	ܒ	ܓ	ܕ	ܗ
ܘ	ܙ	ܚ	ܛ	ܝ	ܟ	ܐ	ܒ
ܓ	ܕ	ܗ	ܘ	ܙ	ܚ	ܛ	ܝ
ܟ	ܐ	ܒ	ܓ	ܕ	ܗ	ܘ	ܙ
ܚ	ܛ	ܝ	ܟ	ܐ	ܒ	ܓ	ܕ
ܗ	ܘ	ܙ	ܚ	ܛ	ܝ	ܟ	ܐ
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ܐ	ܒܬ	ܡܪ	ܒܪ	ܒ	ܡܢ	ܒܬ	ܐ
ܫ	ܒܥ	ܡܢ	ܒܓ	ܢ	ܡܢ	ܡܪ	ܒܢ
ܪ	ܒܫ	ܫܫ	ܐ	ܒܢ	ܡܢ	ܒ	ܒܪ
ܪ	ܒܟ	ܫܫ	ܐ	ܒܢ	ܡܢ	ܒ	ܒܟ
ܟ	ܡܟ	ܒ : ܠ	ܒܢ	ܟ	ܒܥ	ܢ	ܒܬ
ܒ	ܡܪ	ܢ	ܐ	ܟ	ܒܫ	ܢ	ܒܬ
ܒ	ܡܓ	ܟ	ܒܪ	ܡܢ	ܒܟ	ܫ	ܒܥ
ܒ	ܡܪ	ܢ	ܒܢ	ܟ	ܒܫ	ܢ	ܒܬ
ܒ	ܡܪ	ܢ	ܒܢ	ܟ	ܒܟ	ܫ	ܒܥ
ܒ	ܡܢ	ܒ	ܒܟ	ܡܢ	ܒ : ܠ	ܐ	ܒܫ
ܒ	ܡܢ	ܒ	ܒܓ	ܡܪ	ܒ	ܒ	ܒܫ
ܫ	ܡܥ	ܒܥ	ܟ	ܡܓ	ܒ	ܡܢ	ܡܪ
ܡ	ܡܪ	ܡܓ	ܡܢ	ܡܢ	ܡܫ	ܡ	ܡܪ

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ܐܠܦܠ	ܐ	ܒܝ	ܡܝ	ܢ	ܒܕ	ܡܐ	ܒ	ܒܝ	ܢ
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ܐܢܬܘ	ܡܒ	ܐ:ܠ	ܢ	ܐ	ܒܝ	ܡܢ	ܢ	ܒܐ	ܡܐ
ܡܘܡܕ	ܡܒ	ܐ	ܢ	ܐ	ܒܝ	ܡܝ	ܢ	ܒܕ	ܡܕ
ܐܡܕ	ܡܕ	ܠ	ܒܒ	ܡܐ	ܒܐ	ܡܡ	ܘ	ܒܢ	ܡܢ
ܒܡܫ	ܡܕ	ܠ	ܒܒ	ܡܐ	ܠ	ܐܐ	ܡ	ܒܢ	ܡܢ
ܐܒܕ	ܢ	ܡ	ܡܕ	ܐ	ܐ:ܠ	ܢ	ܐ	ܡܡ	ܡܝ
ܒܐܒܐ	ܡܕ	ܠ	ܒܡ	ܡ		ܐ	ܡ	ܒܢ	ܡܢ
ܒܢܐ	ܡ	ܡ	ܒܕ	ܡ	ܐ:ܠ	ܢ	ܐ	ܡܡ	ܡܝ
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ܐܒܕ	ܡ	ܡ	ܡ	ܡ	ܐ	ܡ	ܡ	ܐ	ܡ
ܐܒܕ	ܐ	ܒ	ܡ	ܒܕ	ܡ	ܡ	ܡ	ܐ	ܡ
ܡܒܡܕ	ܐ	ܒ	ܠ	ܐ	ܡ	ܡ	ܡ	ܡ	ܐ

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ܕܢܦܫ ܠܟ. ܫܕܘܡ ܕܒܝ ܡܫܝܚܐ ܕܒܝܬ ܕܒܝܬ ❖ ܘܐ

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ܐܘܕ ܕܡ ܡܬܬܐ ܕܐ ܐܝ ܐܝܟ ܠܡܕܝܐ ܕܐܝ ܠܡܕܝܐ ܫܡ
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ܒܝܘܡܐ ܕܝܢ ܫܬܝܢ ܫܒܝܢ ܫܒܝܢܐ ܕܡܬܩܪܐ ܘܩܘܠܐ. ܫ
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ܕܢܬܠܝܢ. ܡܫܟܚܝܢ ܒܐܪܥܐ ܡܫܝܚܐ ܕܢܫܪܐܝܠ. ܘܒܕܝܢ ܡܫܟܚܝܢ
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Fol. 212b. ܥܒ ܕܐܝܬ ܥܡ ܐܒܗ. ܘܐܦ ܥܒ ܕܐܝܬ ܥܡ ܐܒܗ ܕܐܒܗ
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5 ܐܝܬܘܠ. ܘܢܐ ܠܢܡܘܡ ܗܠܐ ܢܢܝ. ܘܡ ܐܝܬܘ ܒܢܐ. ܡ
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ܒܟܠ ܡܫܡܠܗܘܢ ܕܥܕܬܐ. ܠܡܐ ܕܝܢ ܢܫܬܐ* . . . . .

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Fol. 211 *b*. ܗܘܝܬ ܙܒܘܢܐ ܕܒܟܠ ܥܡܡܐ ܣܘܦܪܐ ܕܐܠܗܐ: ܡܢ ܕܡܐ ܡܐ ܕ
ܘ ܕܢܫܐ ܕܒܗ ܫܟܚܘ ܟܠܗ ܕܟܠܗ ܕܟܬܒܐ ܒܟܝ ܕܐ ܕܐܠܗܐ
ܕܐ ܕܒܐܠܗܐ ܡܐ ܕܐܠܗܐ ܕܥܡܐ: ܐܝ ܫܘܪܐ ܒܡܐ ܕܒܗܘܢ.
10 ܕܐ ܐܝܟܢܐ ܕܢܢ ܫܦܪ ܡܐܡܪܐ ܐܝ ܕܟܠܗ ܕܟܠܗ. ܕܟܠܗ
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ܡܐܡܪܐ ܐܝ ܕܟܠܗ ܕܡܢܐ ܫܢܐ. ܕܟܠܗ ܕܢܫܐ
ܦܪ ܡܐܡܪܐ ܐܝ ܠܐ ܚܝܐ ܕܥܬܐ ܫܢܐ. ܕܟܠܗ ܢܫܐ ܫܦܪ
ܡܐܡܪܐ ܐܝܟܢܐ ܠܐ ܫܘܦܐ ܕܥܬܐ ܠܡܐ ܕܝܢ ܡܢ ܕܟܠ ܠܐ ܫܦܪ
15 ܐ ܢܫܐ ܡܐܡܪܐ ܐܝ ܫܢܐ ܕܥܬܐ ܡܬܬܝܗܒ ܕܟܠܗ ܥܡܐ.
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ܕܥܡܐ. ܐܝ ܕܟܠܗ ܕܟܠܗ. ܐܝ ܕܚܝܐ. ܐܝ ܕܡܬܐ.
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20 ܡ. ܠܟܠ ܢܫܐ ܫܦܪ ܢܝ. ܡܢ ܐܝܟܢ ܕܢܝ ܕܢܝ ܕ
ܘܬܐ ܕܒܟܠ ܥܡܐ ܕܚܝܐ. ܐܝܬܘ ܕܚܝܐ ܡܢ ܡܕܝܢܬܐ
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* .ܢܫ ܢܫܬܐ ܕܡܬܬ ܠܡܐ in marg.

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ܐܝܬܝܗ: ܕܢܐܡܪܘܢ ܠܡܢܝܢ ܡܢ ܕܥܒܝܕܘܢ. ܕܢܐܡܪ ܕܝ ܠܥܒܕܐ
ܕܟܐܪܘܢ ܘܕܥܒܕܐܪܘܢ. ܡܟܝܢܝܢ ܕܝ ܢܬܒܝܢ ܕܝܢܐ ܠܡܢ
ܡܢܝܢ ܥܒܝܕܐ. ܡܐܠܐ ܕܝܢܝܢ ܠܗ ܡܢܗ ܢܢܐ. ܐܝܟܐ ܕ Fol. 211 a.
ܠܡܥܒܕܐ ܡܥܝܢ ܡܢܝܢ ܒܐܝܟ ܒܐ ܡܢܠܝܢ: ܐܠܐ ܒ
ܡܢܝܢ ❊ ܡܐܠܐ ܕܢܐ ܒܐ ܡܝܢ ܕܝܢܝ ܕܢܩܢ ܒ
ܐܝܟܐܪܐ: ܒܝ ܟܝܬ ܡܢܗ ܢܝܢ ܡܢ ܪܡܝܢܝܢ ܐܡ ܠܡܪܝ
ܢܗܠܟܘܬܗ ܕܢܟܝ ܕܢܬܒܝ ܕܝ ܪܐܡܪܐ ܒܝܬ ܐܝܟ:
ܕܢܢܬ: ܐܡܝܗܝܬܐ ܪܥܘܠܝܬ ܡܝܗܘܬ ❊ ܒܐ ܢܝܬܝܗܝ ܕܝ
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ܒܗ ܕܐܝܟܢܐ ܕܥܠܡܐ ܕܢܦܠܘ ܡܢܗ ܐܝܟܢܐ: ܡܬܩܪܒ |
Fol. 210 b. ܠܘܬ ܠܡܪܝܡ ܕܥܡܡܐ ܕܐܝܟ ܕܢܬܝ. ܥܡܗܘܢ ܕܡܫܬܘܕܥܘܬܐ ܕܡܫܝܚܐ
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ܕܢܬܝܠܗ ܡܢܗ ܐܝ ܡܬܒܥܐ. ܒܗ ܕܐ ܕܐܝ ܡܬܩܪܒ ܠܗ

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ܡܬܝܬ. ܢܗ ܢܦܠ ܕܢܗ ܒܟܝܢ. ܢܗ ܕܗ ܕܗ ܕܢܗ ܕܐܝ ܕܐ ܕܡܪ.
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ܡܗ ܒܕܒܐ. ܕܘܕ ܕܡ ܡܟܝܡܐ ܕܒܡܐ. ܐܘ ܡܢ ܡܟܝܡ ܐܘ
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ܡ: ܕܡܪ ܘܡܪ ܡܬܝܬ ܡܢ ܕܐ ܕܢ ܕܐ ܕܢ ܕܐ ܕ
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ܡܠܬܐ ܕܒܬܪܟ ܐܠܗܐ ܕܐܒܗܬܢ ܕܫܡܝܐ ܘܐܪܥܐ ܕܠܝܬ ܠܗ ܫܘܝܐ ܘܠܝܬ ܠܗ ܫܘܝܐ ܕܢܗܘܐ ܐܠܗ ܠܟܠ ܡܕܝܢܬܐ ܕܐܝܟ ܕܐܠܗ ܐ

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ܕܢܫܬܠܡ ܠܡܠܟܐ ܗܢܘܢ ܕܝܢ ܒܟܠ ܡܕܝܢܬܐ ܠܐܝܟ ܡܠܟܐ
ܡܫܝܚܐ. ܘܫܠܝܚ ܠܗܘܢ ܐܓܪܬܐ. ܘܩܪܝܢܝܢ ܡܢܗ ܕܝܢ ܒܡܕܝܢܬܐ ܘܫܪܝܐ ܕܝ
ܡܠܟܐ. ܘܫܘܝܢܢ ܒܟܠ ܡܕܝܢܬܐ ܠܘܬܝܢ ܡܫܝܚܐ. ܕܘܪܝܢܐ
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ܒܥܕܐ. ܡܢܘܡ ܠܝܬ ܫܘܠܛܢܐ: ܕܫܘܬܐ ܠܡܢܐ ܫܘܠܛܢܐ ܗܘ ܕܝܠܗ ܘ
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ܠܗܘܢ ܫܝܢܐ ܗܘܬܠܟ. ܐܦ ܗܢܐ ܡܢ ܡܬܬ. ܫܢܐ. ܠܟ
ܕܠܟ ܡܕܝܢܐ. ܕ. ܘܩܘ. ܒܢܗܪܢܐ. ܘ.ܘ. ܘܩܘ. ܕܐܡܪ ܡܢܗ
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ܫܢ ܕܢ ܫ ܕܝܢܗܪ:

❊ ܡܠܟ ܟܬܒ ܕܝܢܗܪ ❊

ܗܘ ܟܬܒ ܕܝܢܗܪ ܡܢ ܠܟ ܫܘܢܢ ܕܝܢ ܕܢ
ܐܝ ܕܢ ܫܢ ܢܗܡܢ: ܕܗܢ ܫܢ ܫܢ ܕ
ܕܢ. ܫܢ ܕ | ܕ ܢ ܐ ܠ ܕ ܡ ܢ ܕ ܢ Fol. 209 b.

ܐܡܪܬܐ. ܐܦܝܬܐ. ܐܦܪܟܬܐ. ܐܦܠ ܕܢܬܢܝܢ ܡܠܟܐ. ܟܘ ܐܠܦܢ ܒܠܟ
ܕܬܡܢܝܢ ܦܠܟܬܢܝܢ ܐܦܪܟܬܐ. ܦܣܡܠ ܐܪܦܢ. ܡܝܠܟ ܒܡܢܝܢ
ܡܢܢܝܢ ܕܦܪܟܬܐ. ܦܪܝܦܢ ܒܠ ܒܥܘܢܝܢ ܕܝܢܐ ܕܝ ܢܬܩܢܝܢ. ܟܘ ܢܝܢ
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ܕܡܢ ܡܢ ܐܦܪܝܢ ܕܡܠܟܐ ܕܥܘܢܝܢ : ܡܢܝܢ ܕܟ ܡܬܩܢܝܢ ܡܠܟܐ 5
ܕܡܢܝܢ ܐܦܪܝܢ ܐܦܪܝܢ: ܡܢܝ ܡܪܝܢ ܕܡܢܝܢ ܐܦܢܝܢ ܐܦܪܝܢ:
ܡܠܟܐ*. ܕܠܟܢ. ܕܢܝܢ. ܡܝ. ܡܘ. ܘܘ. ܡܢ. ܡܘ. ܡܘ.
ܕܡܢ ܡܬܩܢܝܢ ܐܢܕܢ ܕܝܢ. ܐܝܟܐ ܕܠܟ ܡܢ. ܘ.
ܐܢܕܢ ܕܝܠ ܕܝ ܕܝܠܝ. ܐܪܟ ܡܢ ܡܢ ܐܢܕ ܐܝܢ ܕܝܢ.
. . . . . ܕܡܝܐܬܐ ܡܢ ܠܟܢ ܕܠ 10
ܐܪܝܢ. . . . . ܐܦܠܐ ܐܦܢܝ ܐܦܪܝ. . . . .
. . . ܘܘ. ܘܘ. ܕܡ ܐܢܕ ܐܦܢ ܡܢ ܐܢܕ. ܐܦܠ ܕܠ
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ܡܘ. ܘܩܘ. ܐܡܪܘܢ ܠܗܘܢ ܡܪܝܡ ܐܡܐ ܕܝܫܘܥ ܕܢܦܠܘܢ
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* ܒܪܝܢܐ: ܐܝܬܝܢ ܕܐܝܬ ܥܠܡ. ܡܛܒܐ ܕܐܬܐ. مطباط نارسيان. ܒܪܝ
ܥܠܡ. عصاة الراعيى انثى نارسيان دارو in marg.

ܕܢܫܠ ܥܡܝܩܬܐ ܕܝܠܗ. ܡܢܘܢ ܕܝܢ ܢܗܝܡ ܡܢܗܢ: ܒܝ ܢܗܝܡܘܬܐ ܕܡܠܟܐ
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* ܕ : ܐ in marg.

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ܡܫܝܚܐ ܕܐܠܗܐ. ܕܢܦܩܢ ܒܝܕܝܗ. ܡܘܡܐ ܕܩܠ. ܒܟܠ ܫܘܠܛܢܐ ܕܟܠ
Fol. 192b. ܥܠܡܐ. | ܕܢܐܬܐ ܒܟܠ ܐܪܥܐ ܠܡܬܚܬܝܗ. ܕܒܟܠ ܡܘ
ܡܠܟܘܬܟ ܕܝ ܐܪܥܐ. ܐܦܘܢ ܒܫܡܝܐ ܡܫܠ ܡܠܐܟܐ ܕܠܐ
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ܢܝܚ. ܕܢܡܬ ܕܢܗܘܢ ܟܠܗܝܢ ܡܠܐܟܐ ܕܒܫܡܝܐ. ܐܦܢ ܕܒܪܡܝܐ
ܕܢܬܡܠܐ ܡܠܟܘܬܗ ܕܟܠܗ. ܐܦܣܝܢܘܢ. ܕܒܠܒܢ. ܐܒܕܘܗ.
ܕܐܬܐ ܕܐܠܦ. ܡܠ ܡܠ ܘܩܘ. ܢܫܬܘܕܥ. ܠܡܒܘܪܟ.
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ܠܐܬܐ. ܐ ܐ ܐ ܠ ܕܡܫܝܚ. ܒܪܡܬܐ. ܕܒܪܟ ܕܒܪܟܢ. ܡܘ. ܡܘ.
ܐܠܗܢ. ܡܫܝܚ ܕܒܪܟ. ܐܦܠܐ ܕܒܪܡܬܐ ܕܟܠ ܡܠܟܘܬ ܡܫܝܚ ܒܪ ܐܠܗܐ.
ܕܢܢ ܕܢܗܘܢ ܠܒܪܡܬܐ ܒܪܟܢ ܕܒܪܢ ܐܦܣܝܢ. ܕܟܠ.
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Fol. 192a.

ܒܟ | ܕܒܚܘܡܐ. ܐܡܪ. ܡܪܝܡ ܀ ܠܐ ܢܚܐ ܕܢܫܬܘܕܝܐ. ܘܡ
ܡܕܝܢܬܐ ܘܫܒܝ ܡܕܝ ܟܠܗܝܢ ܕܥܡܡܝܢ ܀ ܠܐ ܡܫܟܚܝ. ܘܫܠܝ
ܡܕܝܢܬܐ. ܡܢܐ ܡܕܝܢܬܐ ܘܫܒܝ ܕܠܡܢܐ. ܘ. ܐܢܐ ܕܡܝܢ ܕܝ
ܠܐ ܡܬܟܝ. ܐܡܪ. ܡܪܝܡ ܀ ܠܐ ܐܝܟ ܕܢܐ ܘܫܒܝ ܕܠܡܢܐ ܕ
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ܕܠܡܢܐ. ܘ. ܡܢܝܡ. ܡܪܝܡ ܀ ܠܐ ܟܕܝܢ ܕܒܕܝ. ܐܡܢܝܢ
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ܠܐ ܕܡܢ. ܘ. ܡܢܝܡ. ܡܢܝܢ ܡܢ ܐܢ ܐܡܢܝ ܠܗ ܟܠ ܟܠ
ܒܢܝܡ ܡܢܝ ܕܡܢܕܝ ܕܢ ܒܡܕܝ ܡܢܝ ܕܡܢ ܀ ܡ
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ܐܝܟ ܡܢܗܝܢ ܕܢܟܘܢ ܡܬܝܠܝܢ ܡܢܟܘܢ. ܘܡܢ. ܡܠܬܐ. ܡܢ.
ܐܬܪܝܢ. ܐܝܟܢܐ. ܘܟܕ ܢܦܠܘ. ܘܟܕ ܢܟܝܢ. ܡܬܚܙܝܢ ܒܚܙܘܢ. ܟܕܟܝ
ܟܝܢ. ܡܢܕܝܢܘܬܐ. ܕܟܝܢܘܬܐ. ܐܝ ܡܢܗܝܢ. ܐܝܟܐ. ܟ ܟ ܘܡܝܢ.
ܐܝ ܗܘܝܢ. ܡܢ. ܠܒܪܟܐ. ܟܝܠ ܢܕܝܢ ܠܟܠܟܐ. ܡܝܢܐ ܕܠܡܢ.
5 ܡܝܢܐ. ܢܕܝܢ ܠܢܡܢ. ܡܠܬܐ ❖ ܐܝ ܐܝܟ ܕܝܠܢ ܕܢܟܐ
ܢܝܢ. ܢܡܢ. ܡܠܬܐ. ܡܝܢ ܕܠܡܢ ܡܝܢܡܢ. ܘܡܢ. ܐܝܟܢ.
ܡܢܡܢ ܡܝܢ ܕܢܟ ܟܐܝܢܡܢ ❖ ܐܝ ܐܬܟ. ܡ ܡ. ܘܡܝ.
ܕܡܝ. ܡ. ܘܡ. ܕܡ ܡܝܢ ܕܕܝ ܡܢ ܕܠܡܢ. ܘܡ.
ܡ. ܕܡ ܢܟ ܡܝܢ. ܢܡ. ܡܠܬܐ ❖ ܐܝ ܐܢܕܡ. ܕܡ ܡܢ
10 ܠܡܢ. ܘ. ܐܝܟܢ. ܕܐܝܡܡܠ ܕܐܢ ܢܟ ❖ ܐܝ ܐܡܝ
ܢܝܢ. ܐܢ ܕܠ ܕܢܠ ܡܝܢ ܕܝܢ ܕܢ ܐܝܟ. ܢܐ
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ܘܩܘ. ܕܝܢܐ ܕܡܢ ܕܫܘܦܪ. ܐܡܝܢܐ. ܡܘ. ܘܩܘ. ܕܝܢܐ ܕܡܫܝܚܐ.
ܕܡܫܝܚܐ. ܐܘ ܕܝܢܐ ܕܟܬܒܐ ܡܢ ܫܡܐ ܕܐܡܝܢܐ. ܡܢ ܗܢܐ ܘܩ
ܡܢܕܝ. ܡܫܝܚ. ܕܟܬܒܐ ܕܝܢܐ ܕܩܐܡܐ ܕܫܬܫܝ ܠܡܕܡܗ ܒܫܡ
ܡܠܟܘܬ ܕܡܕܝܢܬܐ ܡܠܟܝܐ ܒܝܕܗ. ܕܩܐܡܐ. ܡܘ ܘܩܘ. ܐܡܝܢ.
5 ܕܝܢܐ ܕܡܫܝܚ ܡܦܩܐ. ܡܠܟܘܬܐ ܕܒܝܬ ܐܒܝܢ. ܡ.ܡ. ܘܩܘ. ܕܝܢܐ ܕܟ
ܕܡܫܝܚܐ. ܐܡܝܢ. ܡ. ܘܩܘ. ܕܡܢ ܐܠܗܐ ܕܒܝܬ ܡܫܝܚ ܡܢ
ܕܡܦܩ. ܕܟܬܒܐ ܕܒܝܬ ܡܫܝܚ ܠܡܐ ܠܫܝܢ. ܒܝܬ ܡܠܟܘ ܕܡ
ܡܘܕܝܢܐ. ܫܠܝ ܢܘܢ. ܡ.ܡ. ܡ.ܡ. ܘܩܘ. ܠܘܬ. ܡ. ܘ
ܒܝܬ ܩܕܝܫ. ܘ. ܠܐ. ܘܕܐ ܠܟܝ. ܒܕܝܢ. ܡ. ܡ. ܘܩܘ. ܐ
10 ܕܟܬܒܐ ܕܫܠܝ. ܐܡܝܢ. ܘ. ܘܩܘ. ܐܫܬܐ ܡܕܝܢ. ܒܝܬ
ܕܡܫܝܚܐ. ܐܦܩܝܡܘ. ܒܝܬ ܩܕܝܫ. ܐ. ܐ. ܘܩܘ. ܕܡܕ
ܡܢܕܝ. ܡ. ܘܩܘ. ܡܦܠܝܢ. ܕܝܢ ܕܟܬܒܐ ܕܒܝܬ ܡܫܝ
ܐܡܝܢ. ܘ. ܘܩܘ. ܐܫܬܐ ܕܒܝܢ. ܡ.ܡ. ܘܩܘ. ܦܠ
ܒܝܬ ܩܕܝܫ. ܠܘܬ. ܡܕܝ. ܡ. ܡ. ܘܩܘ. ܐ
15 ܕܟܬܒܐ ܕܫܠܝ. ܐܡܝܢ. ܡ. ܘܩܘ. ܕܒܝܬ ܡܫ
ܐܡܝܢ. ܦܕܝ ܕܒܝ. ܕ.ܡ. ܕ.ܡ. ܘܩܘ. ܕ
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ܡ. ܘܩܘ. ܐܫܬܐ. ܡܕ. ܡ. ܕ. ܘܩ. ܐ
20 ܒܝܬ. ܐܡ. ܡ. ܡ.

ܐܝܟܠܝܢ. ܡܘܡܘ. ܡܘܡܘ. ܘܘܩܘ. ܒܚܕ ܒܦܕ. ܒܡܢܝ. ܡܠܟ ܡܠܟ.
ܘܘܩܘ. ܕܒܚܕ ܕܡܕ ܕܡܦܘܩ. ܫܒܡܝܢ. ܘ. ܘܘܘ. ܕܡܢ ܐܠܗܐ ܕܒܪܢܫ
ܒܦܕ ܡܒܘܩܝܡ: ܫܡܝܢ ܕܒܝܢ ܐܝܟܠܝܢ: ܕܡܫܝܚ ܠܡܪܝ ܒܫܠܡ.
ܘܠܡܪܝ. ܕܡܪܝ. ܘܠܡܪܝ ܡܢ. ܘܠܡܪܝ ܒܗܘܝܢ.
ܘܠܡܘܠܝܢ. ܘܠܡܕܡ. ܘܠܡܢܢ ܒܗܝܡ. ܘܠܡܘܡܝܢ ܕܡܫܝ 5
ܡܢ. ܐܝܟܠܝܢ. ܡܠܟ ܡܠܟ. ܡܘܡܘ. ܘܘܩܘ. ܒܡܕܡ. ܘܡ.
ܘ. ܕܠܘܝܢ. ܘܕܝ ܡܕܘܫ. ܒܡܕܘ. ܒܡܕܡ. ܡܕܝ. ܡܢ.
ܒܡܕܡ ܘ. ܘ. ܘܘ. ܒܚܕ ܒܦܕ. ܡܘܡ. ܘܘ. ܒܡܢ. ܕܡܕ.
ܕ. ܘܘܩ. ܕܒܚܕ ܕܡܕ ܕܡܦܘܩ. ܫܒܡܝܢ. ܡ. ܘܘܩ. ܕܡܢ ܐܠܗܐ
ܒܦܕ ܒܦܕ: ܒܕܡܡܝ ܕ ܕܒܕܡܡ. ܒܡܕ ܕ ܕ

ܠܚܕܝܢ ܘܠܐ ܡܬܚܙܝܢ ܠܗ ܡܢ ܟܠ ܒܢܝܢܫܐ ܕܥܠ ܐܪܥܐ ܘܠܐ
ܢܫܬܟܚ ܥܡ ܐܚܘܗܝ ܡܢܝܢ. ܐܝܟܢܐ ܕܡܢ ܕܡܫܝܚܐ ܡܠܟܐ ܗܘܐ:
ܡܠܟܐ ܕܥܡ ܐܚܘܗܝ ܗܘܐ. ܡܢ ܕܢܫܬܟܚ ܥܡ ܐܚܝܗܝ ܕܡܢܝ ܫܪܝܪ
ܕܡܫܝܚܐ ܡܢܝܠܐ ܕܠܐ ܕܥܒܝܕ ܘܠܐ ܕܡܫܝܚܐ ܐܝܟܢܐ ܕܐܝܬ ܠܗ
ܐܝܬܝܗ ܕܫܪܝܪܘܬܐ ܘܠܐ ܠܡܢܝܢ: ܡܢ ܕܡܬܬܒܥ ܒܗܝܡܢܘܬܐ ܡܢܝܢ
ܕܢܝܢܐ ܫܪܝ ܠܡܘܡܬܐ ܕܡܕܡܐ: ܐܡܪ ܠܝ ܥܠ ܟܠ ܥܒܕܐ ܕܥܒܕ ܡ
ܕܠܐ ܡܘܡܬܐ ܕܡܕܡܐ ܘܠܐ ܩܢܝܢ ܠܡܢܡܪ ܫ
ܕܠܡܢ ܡܢܝܢ ܐܝܟ. ܡܢܠܐ ܕܒܝܬܐ ܒܪܝܟܢܐ ܕܫܘܡ ܒܗ. ܠ
ܡܬܚܙܝܢ ܠܟܠ ܥܒܕܐ ܡܠܟܐ ܘܠܐ ܫܢܐ ܕܫܘܡ ܒ
ܥܠ ܥܡܠܟ ܡܘܩܝܢ: ܥܠ ܗܠܝܢ ܕܝܢܗܘܢ: ܡܢ ܗܠܝܢ ܐ
ܕܝܢܗܘܢ ܕܥܒܕܐ ܘܠܐ ܫܢܐ ܕܝܢܗܘܢ ܕܡܬܚܙܝܢ ܝܢܗܘܢ
ܡܘܩܝܢ ܠܟܠ ܥܒܕܐ ܕܡܬܚܙܝ ܡ
ܕܡܬܚܙܝ ܠܟܠ ܥܒܕܐ ܕܡܬܚ
ܕܡܬܚ ܠܟܠ ܥܒܕܐ ܕܡ
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Fol. 190 b.

ܡܬܩܪܒܝܢ ܠܗ ܘܐܡܪܝܢ ܠܗ ܡܪܝ ܐܝܟܡܐ ܕܢܬܝܗܒ ܠܢ ܠܡܫܬܐ
ܕܢܬܟܠܝܢ ܠܗ ܕܐܢܫܐ ܕܢܬܩܛܠ ܠܢ ܕܢܬܟܠ ܠܗ ܕܢܬܩܛܠ ܠܢ
ܡܢ ܕܢܬܟܠ ܠܗ ܕܢܬܩܛܠ ܠܢ ܕܢܬܟܠ ܠܗ ܕܢܬܩܛܠ ܠܢ ܕܢܬܟܠ ܠܗ
ܕܢܬܩܛܠ ܠܢ ܕܢܬܟܠ ܠܗ ܕܢܬܩܛܠ ܠܢ ܕܢܬܟܠ ܠܗ ܕܢܬܩܛܠ ܠܢ

ܐܦܝܪ ܡܫܠܝܐ ܕܫܠܝܡܘܢ: ܒܪܝܟ ܐܒܘܗܝ ܕܫܠܝܡܘܢ ܕܚܟܝܡ
ܕܐܝܬܝܗ ܥܡܝ ܥܡ ܠܒܪܝ ܕܝܢ ܒܪܝ ܚܟܝܡ: ܡܢܝ ܕܝܢܝܢ ܕܒܪ
ܡܠܟܐ ܠܡܫܝܚܐ ܕܝܗܘܕܐ ܕܥܡ ܕܒܝܬܗ ܘܥܠ ܕܡܢܝ ܕܐܬܝ
ܥܠܝܗ ܡܠܟܘܬܐ ܒܪܝܫ ܒܝܬ ܐܒܘܗܝ ܠܡܫܝܚܐ ܕܝܗܘܕܐ: ܐܦ
ܟܠܗ ܡܠܟܘܬܐ ❊ ܐܦܠܐ ܥܡ ܬܪܝܢ ܫܢܝܢ ܡܠܟ ܡܫܝܚܐ
ܠܡܫܝܚ ܥܡ ܐܒܝܗ ܒܪܝܫ ܒܝܬ ܐܒܘܗܝ ܠܡܫܝܚܐ ܕܝܗܘܕܐ. ܘܐܡܪ
ܕܐܬܪܘܢ ܥܡܝ ܐܢܫܝ ܚܝܠܐ ܡܚܝܒܝܢ ܒܡܪܝ ܫܡܐ. ܒܪ ܡ
ܟܠ ܐܒܪܗܡ ܒܫܘܡ ܗܘ ܕܐܬܘܢܐ ܡܚܝܒܝܢ ܠܡܪܝ. ܐ
ܡܠܟ ܐܒܪܗܡ ܠܐܘܢܐ ܕܢܢ ܠܡܐ ܒܪ ܥܒܕܐ: ܡ
ܕܫܕܝܢ ܒܫܘܠܝܢ ❊ ܡܫܚܝܠܝܢ ܠܗ ܥܡܝ ܠܡܐܡܪܐ. ܠܡ
ܕܒܠܝ ܠܡܪܡܐ | ܠܐܒ ܐܒܗܝܢ ܡܚܝܠܝܢ. ܡܠܟ ܕܡܪܝܢܐ Fol. 189b.
ܫܢܝܢ ܫܢܝ ܫܢ. ܠܡܢܐ ܒܠܡܢܐ ܥܡ ܥܒܕܐ ܠܐܒܗ
ܡܐ ܕܡܢܝܢ ܐܒܗ. ܥܡ ܫܢ ܠܗ ܐܦܝܪ ܕܡܢܝ ❊ ܕ
ܫܒܠ ܕܡܠܟ ܕܫܠܝܡ ܡܐ ܡܢܐܠܝܢ ܕܡܢܝ: ܫܡܝܢ ܕܒ
ܡܢܝ ܫܠܝܡ ܥܡ ܥܒܕܐ ܠܐܒܗ ܠܡܠܟ ܡܢܝ ܫܢ ܐ
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ܕܒܬܐ. ܘܒܟܘܢܬܐ ܡܬܡܬܐ ܕܠܡܐ ܕܢܫܬܝ ܠܢܫܐ ܡܕܝܢܬܐ
ܕܐܠܗܐ. ܡܫܬܘܕܬܐ ܘܐܬܕܝܢ ܗܝܢܬܐ. ܡܕܝܢܬܐ ܕܠܡܐ ܕܝܢ
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ܡܢܝܢܐ ܠܐ ܕܝܢ ܕܝܢ ܥܐܠܬܐ. ܕܢܫ ܠܘܢ ܕܝܢ ܟܠܐ ܘܢܝ. 5
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Fol. 189 a. ܕ. ܘ. ܘ. ܘ. ܘ. ܘ. ܘ. ܘ. ܘ.
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❊ ܟܬܒܐ ܕܬܫܒܚܬܐ ❊

ܒܫܘ. ܡܫܬܝܚ ܀ ܐܘ ܕܝܘܡܐ ܕܢܝܚܐ ܕܡܫܝܚܐ. ܡܘܡܘ. ܐܬܝܐ
ܕܒܪܝܟ. ܘ. ܐܬܝܐ. ܕܝܘܡܐ ܕܐܒܕܘܠ ܕܥܒܕܐ ܥܠܬܐ ܕܠܐ ܒ
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ܫܢܬܐ. ܥܠܬܐ ܕܟܠܗܘܢ ܫܡܝܢ. ܘ. ܫܢܬܐ. ܥܝܢܐ ܕܐܠ
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ܡܢ ܕܫܝܢܝܢ ܒܫܝܢ ܡܢܝܢ ܡܢ ܒܝܢ ܠܒܢܢ. ܠܐ
ܕܫܘ ܀ ܐܘ ܠܐ ܕܝܢ ܕܝܢܢ ܕܒܢܝܢ ܡܢ Fol. 188*b*.
ܐܘ ܕܝܘܡ ܝܢܢ ܥܠܬ ܕܒܠܒ ܕܝܢ ܠܠܐ. ܡܢ
ܠܐ. ܥܒܝܡ ܡܢܝ. ܡܢܝܢ ܢܢܢ ܡܢ ܀ ܐܘ ܒܠܒ
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ܐܬܝܗܘܢ. ܡܪܝܐ. ܕܐܝܟ. ܕܐܝܟ. ܕܐܝܟ. ܕܐܝܟ. ܕܐ
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ܐܡܪܐ. ܘ. ܘܝܘ. ܕܒܠܒ. ܘܡܘ. ܡܬܬܝ. ܐܡܪܘܬܐ. ܘ. ܡܬܬܝ. ܡܪܝܐ ܕܟܠܗ ܥܠܡܐ ܕܥܒܕ ܥܡܗ ܠܡܫܡܫܢܐ ܒܠܒ ܕܟܡܢ ܐܝ
ܡܬܬܝ ܕܥܒܕ ܥܡ ܒܝܠܗ. ܫܡܥܢܐ ܕܒܝܬ ܡܪܝ ܠܒܝܬ ܕܒܢܝܐ.
ܘܬܝܢ ܕܡܬܝܢ. ܕܡܪܝܢ. ܕܘ. ܕܘ. ܘܝܘ. ܕܠܝܬܝ. ܘܘ. ܘܘ. ܘܝܘ.
ܐܡܪܐ ܕܡܪܝܢ ܕܡܪܝܢ. ܘܡܘ. ܘܝܘ. ܘܕܒ ܫܡܢ. ܘ. ܘܝܘ. ܕܡܪ 5
ܒܝܠܗ ܡܪܝ ܫܡܐ. ܘ. ܘܝܘ. ܡܠܝܬܝ. ܕܒܠ ܡܪܝܢ*.
ܡܬܬ ܕܟܠܗ ܕܝܢܐ ܡܢܗܝܢ. ܫܡܥܢ. ܒܠܡ. ܕܒܢܝ. |
Fol. 187 a. ܘ. ܘܡ. ܘܝܘ. ܡܕܝܢܝ. ܘ. ܘܝܘ. ܫܡܐ ܡܒܝܠ ܡܪܝ. ܘ.
ܡܝ. ܕܡܢܗܡ ܕܡܪܝ ܕܡܬ ܕܟܠܗ ܕܥܒܕ. ܫܡܥܢ. ܕܒܢܝ
ܡܢ. ܘ. ܘܝܘ. ܫܡܐ ܡܪܝ ܕܒܢܝ ܕܡܢܢ. ܫܡܥܢ 10
ܕܠܒܢܐ ܕܡܢܝ ܠܒܢܢ ܡܠܟ. ܡܢܢܢ. ܢܗܝܡܢ.
ܠܡ. ܕܡܢܢ. ܐܦ ܫܡܐ. ܘ. ܘܝܘ. ܐ. ܘ. ܕܡܬ
ܠܗ ܕܢܝܡ. ܐ ܕܡܬ ܠܝܢ. ܡܬ ܠܝܢ ܕܒܠܗ ܕܡܫܡܫ ܕܡ
ܢܢ ܕܡ ܡܪܒܪܗ ܕܒܢ. ܡܬ ܠܝܢ ܕܒܠܗ ܕܡܗܝܡ
ܢ ܕܝܡ ܫܢ. ܡܠܢ ܕܝܢ. ܘܘ. ܠܡܢ. ܕܒܢ ܡܢ ܡܪܝ. 15
ܡ ܕܒܢ ܡܢܢ ܡܠܢ ܡܪܝ ܕܒ ܕܒܢ ܢܢ ܕܒ ܡܢ.
ܡ ܢܢ ܡܪܝ ܠܡܠܝܗ: ܕܒܢ ܡܪܝ ܠܒ. ܡܠܡܠ
ܡ ܕܝ ܠܠ. ܡܠܢ ܡ ܕܢ ܡܗ ܠܝ. ܢܢ ܡܬ
ܢ. ܡܢܢ ܠܡܠ ܕܒܢ ܡܠ ܡܠܡ ܡܪ. ܘ.
ܘ. ܡܪܒܪܢ ܕܡܢ ܠܢ ܡ. ܡܪ ܡܢ ܡܪ ❖ 20
ܗ ܕܝ ܫܢ. ܘܘ. ܡܬ: ܡܬ ܕܢ ܕܡ ܠܢ:
ܠ ܡ ܡ ܕ ܕ ܕ ܠ ܡ. ܢ ܕ ܢ ܕ ܡ ܡ.

* مرى ܡܪܝ: مانون in marg.

ܕܒܝ ܟܡܕܢ ܡܢ ܟܝܐܝܬܐ ܕܟܢܐ ܟܬܒܝܢ ܡܢܐ ܥܒܝܐܐ ܘܐ ܟܬܒ
ܟܡܐ ܟܝܢ ܐܝܟ ܠܡܢ: ܥܒܝܐܬܐ ܐܡܘܝܐ ܕܟܬܐ ܟܝܟ
ܟܠܡܢ ܘ ܟܬܒܐ ܕܠܐ ܠܡܕܡܐ ܕܟܬܐ ܡܢ: ܐܡܘܝ
ܟܝܕܢܐ ܟܡܐ ܐܝܟ ܕܟܝ ܐܝܟ ܕܟܝ ܕܟܬܒ ܕܟܬ
5 ܡܐ ܟܝ ܐܝܟ ܕܡܢ ܡܢ ܡܢ: ܡܢ ܟܬܒ ܥܡܘܝ ܟܬܒ ܡܢ
ܐܝܟ ܟܝ ܟܬܒ ܕܡܟܢ ܟܬܒ ܡܢܢ ܡܕܝܢ ܐܡܘ: ܡܢ
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ܟܝܐ ܟܬܒ ܟܬܒ: ܡܢܥܝܐ ܟܝܟ ܟܡܢ ܟܡ ܟ
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ܡܢܗܝܢ ܕܢܬܒܪܟ ܡܢ ܟܡܐܢ ܕܥܒܕܐ ܕܥܒܕܐ ܕܡܬܩܪܒ
ܕܡܬܟܠܠ ܠܟܠܗ ܕܐܡܪܐ ܘܐܡܪ ܠܝ ܐܢܐ ܡܬܩܪܒ ܠܟܠ ܕܥܒܕ.
ܗܘ ܕܡܬܩܪܒ ܠܝ ܡܢܫܠܟ ܡܬܩܪܒ ܕܡܬܒܥ ܘܐܡܪ: ܗܘ
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ܐܝܟ ܕܐܝܟ ܫܠܝܚܐ ܗܘ ܡܢܬܟܠܐ ܡܬܒܥܐ: ܐܝܟ ܕܠܐ ܢܗܘܝܢ
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ܕܡܬܩܪܒ ܠܡܬܩܪܒܘ ܕܡܬܒܥܐ ܐܝܟ ܡܫܬܠܚܐ. ܐܘ ܐܝܟ
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ܠܟܠܗ ܕܡܬܩܪܒ ܠܒܢܐ ܕܒܗ. ܗܠܝܢ ܢܢܐ ܘܢܬ ܠܗܘ
ܕܢܥܒܕ. ܐܗܠܝܢ ܢܬܝ ܐܦ ܐܢܬܟܠ ܕܥܒܕ ܠܗܘ. ܐܒܕܐ 15
ܕܢܥܒܕ ܕܢܥܒܕ ܐܦ ܐܗܘܐ ܕܟܬܒ ܠܗܘ. ܐܗܘܐ ܕܢܥܒܕ.
ܗܘܐ ܗܘ ܕܝ ܢܬܒܥ ܠܢܒܝܐ ܕܒܚܝܐ ܡܫܝܚ ܗܢܝ.
ܗܘ ܕܝ ܘܢ ܒܕܡܐ ܕܢܡܬܩܪܒ ܕܢܐܬ: ܕܗܘ ܕܡܫܬܠܐ ܕܢܐܬ
ܕܒ ܒܚܗܘܐ ܐܒܝܢ ܕܒܢܐ: ܒܡܬܐ ܕܒܝܬ ܡܕܒܚܐ ܡܕܡܐ
ܕܐܬܟܪܐ: ܡܢܝܐ ܕܒܢܒ ܢܗܘ. ܟܕ ܡܫܬܠܐ ܡܢ 20
ܐܬܪܝܢ. ܟܕ ܢܗܘܐ ܡܕܡܐ ܗܘ ܕܢܗܘܐ ܕܒ ܕܡܬܩܪܒ
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ܒܪܟܐ: ܠܡܠܟܐ ܐܝܟܢܐ ܕܢܦܠܘ ܡܢܗ. ܟܠ ܐܢܫܐ ܕ
ܡܫܬܠܐ ܕܠܐ ܒܟܬܒ ܫܠܝܛܐ: ܡܢܗܝܢ ܐܝܟܢܐ ܐܡܪ ܡܫܠ
ܠܡܠܟ ܫܠܝܛܐ ܕܥܒܕܐ ܫܠܝܛܘܬܗ. ܘܫܠܝܛܘܬܗ ܕܥܒܕ
ܡܫܠ ܡܠܟܐ ܠܡܠܟ ܕܡܫܠ ܕܡܬܚܙܐ ܟܕ ܐܢ ܬܕܥܢ. ܐܢ
ܕܥܒܕܘܗܝ ܕܥܒܕܘܗܝ: ܟܕ ܢܦܠܘ ܫܢܐ | ܐܝܟܢܝܬ ܡܠܟܐ ܡܢ Fol. 185 b.
ܕܥܒܕ ܢܦܫܐ* ܡܠܟ ܐܢ ܕܡܦܠܛܢ ❖ ܕܡܠܟ ܠܒܪ ܡܫܬܠ ܡ
ܕܥܒܕܘܗܝ ܡܢ ܕܡܬܚܙܐ ܡܢܗ ܡܫܬܠ ܡܢܗ ܡܢܗ: ܕܥ
ܠܡܠ ܕܢܦܫ ܕܢܦ ܡܢ ܥܒܕܘܗܝ ܡܫܬܠ ܡܫܬܠ ܕܥܒ
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ܒܫܡܝܐ ܘܒܐܪܥܐ ܘܬܚܝܬ ܐܪܥܐ ܘܬܚܝܬ ܡܝܐ ܕܐܝܟܢܐ ܕܢܬܟܢܫ ܡܢܗܘܢ
ܡܢܝܢܐ ܕܢܬܟܢܫ ܘܢܬܦܪܫ ܡܢ ܫܘܠܛܢܗ ܕܡܠܟܐ. ܗܘܝܘ ܢܝܚܐ ܕܡܠܟܐ
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ܕܡܫܝܚ ܢܝܚܐ ܢܝܚܐ ܕܥܠ ܐܪܥܐ: ܡܢܕܝ ܠܗ ܫܘܠܛܢ ܕܥܠ
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ܕܝܢܐ ܕܡܚܝܠܢ ܒܡܕܝܢܬܐ ܗܝܢܘܢܝܠ: ܐܦܘ ܒܘܟ ܡܠܟ ܡܫܝܚܐ
ܕܡܕܝ ܕܠܐ ܕܝܢ. ܘܘܢܬܐ ܐܡܬܐ ܕܢܕܪܢ ܗܘܝܢ ܡܢ ܐܢܘܢ ܗܠܝ
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ܐܒܘܬܐ ܕܡܠܟܐ ܫܠܛܘܢܟ ܡܢ ܐܡܬܐ ܕܢܗܘܝܢ ܠܢ ܗܝܢ
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ܕܡܢܐ. ܐܢܕ ܕܝ ܫܦܝܪ ܡܢ ܐܦ ܠܝܠ ܕܝܢ ܕܡ
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ܕܡܢܐ. ܡܒܝܠ ܒܢ ܐܢ ܕܢ ܡܢ. ܢܡ ܠ

* ليف وزوف ويكون وسخ in marg.

ܐܦܘ ܕܢܬܟܢܘܢ ܡܫܝܚܐ ܕܐܝܟ ܕܝܢ ܕܢܬܐ ܡܢܘ
ܕܡܬܩܪܝܢ: ܠܐ ܡܕܝܢ ܕܢܬ ܥܠ ܥܡܝܡܐ ܕܡܫܝܚܐ ܥܠ ܕܫܘܬܦܐ
Fol. 184 a. ܕܫܘܬܦܐ ܡܢܘ ܠܢ: ܕܢܦܩܘܢܢ ܡܢܐ ܠܢ | ܕܡܕܡܝܢ. ܘܡܝܢܐ
ܕܢܦܩ ܕܢܬ ܡܫܝܚܐ. ܕܝܢ ܠܐ ܢܫܬ ܠܡܬܩܢܘܬܐ: ܒܟܠ ܫܥܬ ܡܢ ܘܦ
ܘ. ܘܡܢ ܫܘܝܘܬܐ: ܕܐ ܡܕܝܢܐ ܕܝܢܝܐ ܠܡܢܟ ܕܐ ܕܢܬܐ ܡܢܘ. 5
ܕܢ ܢܬܒܥܐ ܠܢ. ܕܝܢ ܕܠܡܐ ܠܟ ܡܕܡܕܢܐ ܡܢܢܢ ܕܝܢ. ܡܠܝ
ܢ ܫܘܬܦܘܬܟ: ܡܢ ܕܝܠܡܐ ܡܕܡܢܐ ܫܢܝܐ ܥܠ ܠܡܐ. ܡܢܐ ܡܢܘ
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ܫܝܡܐ ܥܠܝܐ ܡܝܪܝܐ ܡܢܝ ܕܢܫܬܠܡ ܠܒܢܝܢܘܬܐ ܕܝܡܝ
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ܢ ܢܡܝ ܕܢܢ ܕܢ ܡܬܩܪ ܡܢ ܢܝܠܐ ܠܡܝ. ܠܐ ܡܢ ܕܢ ܕܝ ܡܢ
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ܢ ܠܐ ܠܐ ܡܢ ܠܐ ܡܢ ܠܐ ܡܢ ܠܐ ܡܢ ܠܐ ܡܢ ܠܐ ܡܢ ܠܐ ܡܢ ܠܐ
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ܕܡܫܬܢ. ܠܡܐ ܕܫܦܝܪ ܗܘܐ ܕܒܡܫܬܢ ܫܘܬܦܘܬ ܥܡܗ ܕܢܐ
ܟܠܗ ܡܢ ܕܡܫܬܢ ܫܦܝܪ ܕܟܠ ܟܠܗ ܡܕܝܢܬܐ ܕܡܫܬܟܠ ܡܕܝܢ Fol. 183 b.
ܐܪܥܐ ܕܫܦܝܪ ܐܦ ܡܢ ܢܦܫܗܝܢ ܕܢܫܬܘܢ ؛ ܫܪ ܠܗ ܕܐܢ
ܡܬܬܝܢ ܡܬܟܠܗ: ܐܡܪ ܕܝܢܝܐܢܘܢ ܕܡܬܪܚܘܢ ܠܡܪܝܐ ܐܪܥܐ:
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ܡܬܡܗܝܢ ܗܘܘܢ ܟܕ ܫܡܥܘ ܡܠܬܐ ܕܐܠܗܐ: ܗܘܘ ܡܬܡܗܝܢ
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ܕܡܢܝܢ. ܘܡܢܬܐ ܐܝܟ ܠܐܝܬ ܕܫܡܝܐ ܠܬܬܐ. ܕܡܢܝܢ ܕܝܢ
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ܕܡܫܝܚܘܬܐ. ܐܝܟ ܐܢܐ ܐܬܐ ܕܫܡܝܐ ܗܘܝܢ: ܡܢ ܕܫܡܝܐ ܕܫܡܝ
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ܕܡܫܝܚ ✠ ܡܢ ܕܝܢ ܕܡܫܝܚ ✠ ܡܢ ܕܝܢ ܕܡܫܝܚ ✠ ܡܢ ܕܝܢ ✠ ✠ ✠

Fol. 182 b. ܕܒܕܪܝܡ. ܘܡܢ ܐܝܟ ܕܫܠܛܢ ܕܢܟܠ ܥܡܝܩܬܐ ܕܦܘܠܣ. ܘܡܢ ܐܝܟ
ܕܠܐ ܕܪܕܦܬ ܠܡܐ ܕܐܘܪܚܬܐ ܡܛܠ. ܡܛܠܗ ܐܦ ܐܢܬܬ ܕܒܥܝ. ܠ
ܐܦ ܒܪܝܟ ܥܡܝܩܬܐ ܕܦܘܠܣ ܐܪܝܟܘܬ ܗܠܝܢ ܐܝܟ ܫܘܦܪ
ܕܒܬܪܬ ܕܡܫܝܚܐ ܕܒܪܝܟ ܕܒܪܝܟ ܘܐܝܟ ܠܡܘܡܝܐ ܫܩܠ
ܕܒܬܪ ܫܢܬ ܕܬܫܥܝܬܐ.

ܫܠܡ ܟܬܒܐ ܕܬܫܥܝܬܐ

ܐܘܕܝ ܟܬܒܐ ܕܬܫܥܝܬܐ: ܐܝܟ ܕܒܬܪܬ ܕܡܫܝܚܐ ܕܢܬܩܪ
ܒܐܝܡܢܘܬܗ ܫܒܚܐ ܕܟܬܒܐ ܕܩܕܡ ܫܢܬ ܕܢܚܐ ܡܢܝܢ ܡܕܝܢ ܕܒܪܝܟ
ܫܦܝܪ ܡܫܝܚܐ ܕܒܡܫܝܚܐ ܕܡܫܝܚ. ܫܡܗ ܕܡܪܝܡ ܡܪܝܐ ܕܡܫܝܚ
ܟܬܒ. ܘܢܗܘܐ ܠܒܢܝܢ ܡܪܝܡ ܒܐܦܝ ܐܝܟ ܕܐ ܫܪܝܪܬܐ ܕܡܫܝܚ
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ܠܒܢܝ ܟܬܒ: ܢܚ ܒܪܚܡܢܘܬ ܕܦܪܝܩ. ܐܦ ܡܢ ܫܢܬ ܕܐ
ܙܡܪܬ: ܕܢܢܝ ܢܚ ܡܪܝܡ ܫܒܚܐ ܠܒܢܝܢ ܡܪܝܡܘܬ ܕܟܬܒ
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Fol. 182 a. ܡܕܥܪܒܝܢ ܕܐܝܟ ܕܐܬܝܠܕ ܡܫܝܚܐ

ܡܬܟܠܝܢ. ܒܪܕܘܠܐ. ܟܕܝܢ. ܡܘܡܘ. ܡܘܡܘ. ܘܦܩܢ. ܗܘܕܥܬܐ ܕ
ܘܦܩܢ. ܕܡܪܝܐ ܕܝܠܝܢ. ܒܪܕܘܠܐ. ܡܠ ܠ ܒܪܬܗ. ܗܢܐ. ܡܝܢ
ܕܢܦܘܕܥܬܐ. ܐܪܥܐ ܕܐܘܪܝܬܐ ܠܘ ܕܦܩܢ. ܠܐ. ܠܐ. ܘܩܘ. ܡܝܢ
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15 ܡܝܢ ܡܝܢ ܡܝ. ܒܪ. ܒܪ ܕܢ ܕܢ
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Fol. 181 *a*. ܡܫܝܚܐ | ܡܘܝܐ. ܐܝܟܡܐ ܕܟܡܬܐ ܕܐܠܗܘܬܐ. ܡܢܐ ܒܗ
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ܕܒܕܟ ܐܝܟܢܐ ܠܒܝܬܟ ܡܫܝܚ. ܬܢܝ ܕܢܒܝܐ. ܒܘ. ܡܘ. ܘܩܘ.
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ܐܠܘܒ ܢܢ ܟܢ ܐ. ܐܡܘ ܐܢ ܐ ܢ ܐ ܢ ܐ ܢ ܐ ܢ ܐ 15
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ܕܥܕܢ ܥܡ ܝܠܕܐ ܕܫܒܠܝܐ ܕܒܪܟܐ ܐܝܬܝܗܘܢ. ܠܫ
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ܘܩ. ܒܪܟܐ. ܡ. ܘܩ. ܡܪܝܡ ܕܐܫܦܪܝܠܐ. | ܕܥܐ ܕܫܦ Fol. 180 *a*.
ܡܢܢ ܕܫܟܢ ܠܡܪܝܡ ܡܢܥܐ ܕܐܝܬܝܗܘܢ ܡܠ
ܝܠܕܐ. ܠܒܪܟ. ܡܢܢ ܒܪܟ. ܡ. ܡ. ܘܩ. ܟ. ܐܦ

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ܕܐܬܪ. ܠܡܗܦܟ. ܘ. ܘ. ܘܘܩܐ. ܠܡܫܬܢܐ. ܡܘ. ܟܠܗ. ܡܢܗ.
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5 ܡܢܗܘ. ܡܘ. ܒܪܟܐ. ܕܒܐ ܡܢܘ ܕܫܘܦܛ. ܫܡܥܐ ܠܝ ܠܡܢ
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Fol. 168 a. 10 ܢܦܩܝܢ ܠܡܕܝܢܬ | ܡܢ ܡܕܝܢܬ ܕܡܫܝܚܐ ܠܟ: ܐܢ ܕܒ ܢܬܟܝ ܡܢܕ
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Fol. 167 a. 5 ܕܫܡܝܐ ܘܥܠ ܐܪܥܐ | ܡܢܝܢ. ܐܘ ܕܒܪܬܗ ܡܢܝܢ ܐܝܬܝܗ ܫܡܝܗ
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ܕܐܠܗܐ ܕܫܡܝܐ ܡܠܟ ܕܟܠ ܕܝܢ ܕܐܝܟ ܕܝ ܡܫܝܚ ܕܝ
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ܡܫܝܚ ܕܐܠܗ. ܡܫܝ ܕܡܫܝܚ ܡܢ ܡܫܝ ܐܠܐ ܡܢ ܡܫܝ ܕ
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ܡܬܩܪܒܝܢ ܒܡܠܟܘܬܟ ❊ ܠܡܐܢܐ ܡܕ ܠܠ ܡܫܡ ܕܐܦܪܝܡ
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15 ܡܫܒܢ ܒܡ ܕܡ ܡܠܟܐ: ܐܡܪ ܒܗܘܐ ܡܬܟܠܝܢ ܡܢܘܢ ܕܡ
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ܡܢܝܢ ܠܡܐ ܠܡܐܢ ܕܡܢܝܢ ܕܡ ❊ ܡܬܩܪܒܝܢ ܕܡ ܡܬܟܠ
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20 ܕܡ ܠܡܢ ❊ ܕܐܡܪ ܐܠܗ ܐܝܟ ܒܢܝ. ܕܡܢܝ ܐܡ
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Fol. 165 b. ܕܐܡܪܝܢ ܠܡܪܝܡ ܕܐܡܪ ܗܘܐ ܡܫܝܚܐ ܕܐܠܗܐ ܕܚܝܐ. ܐܡܝܢ
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ܕܒܝܬ ܡܠܟܘܬܐ: ܗܢܐ ܢܝܚܐ ܕܡܫܝܚܐ ܡܪܝܢܢ: ܗܢܐ ܢܝܚܐ
ܕܡܫܝܚܘܬܐ ܘܡܠܟܘܬܐ ܡܫܝܚܘܬܐ ܗܢܐ ܕܡܫܝܚ ܡܫܝܚܘܬܐ
ܗܘܝܢ ܡܫܝܚܐ ܡܢ ܕܐܒܐ ܠܒܪܗ: ܕܐܢ ܠܝܬ ܒܗ ܢܝܚܐ
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ܐܬܝܢܢ. ܐܘ ܕܡܢܬܢ ܡܢܘܢ ܕܠܝܬܝܢ ܥܡܝܩܐ ܕܫܘܚܠܐ ܡܫܐ
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ܡܢܬܐ ܕܝܢ: ܫܘܡܢ ܕܝܢ ܕܝ ܫܬ: ܐܠܐ ܐܦ ܕܝ ܐܝܬ
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ܒܝܬ ܡܢ ܡܠܟܘܬ ܠܗ ܡܫܝܚ ܒܝܬ ܡܠܟܐ | ܕܡܠܟ ܡܠܟܐ
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ܕܢܦܫܗ ܡܠܟܐ ܕܐܘܪܫܠܡ ܕܫܡܥ ܕܡܬܩܪܒܐ ܠܒܝܬ ܡܩܕܫܐ. ܐܦܠܐ
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ܕܢܘܢ ❖ ܘܠܡܪܝܢܐ ܕܒܠܟܘܢ ܡܫܝܚܐ ܕܡܢܢ ܡܪܝ.
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Fol. 152 b. ܒܠܒܐ ܕܡܠܟܘܬܐ: ܕܡܬܬ ܠܒܪ ܫܘܪܝܢ. ܒܠܒܐ.
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ܐܡܐ. ܗܠܝܠܬܐ ܐܦܐ. ܕܝܢܐ. ܐܡܐ. ܐܠܝܠܐ. ܐܬܝܐ.

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Fol. 148 b. ܕܝܠܗ. ܘܩܘ. ܕܠܘܩܝܐ. ܟܟ. ܟܕܘܡ. ܘܩܘ. | ܕܒܝܬ ܡܫܝܚܐ ܕܡܪܝܡ.

ܡܫܝܚܐ. ܟ. ܘܩܘ: ܕܒܝܢ ܐܢܬܪܬܐ ܕܝܢܐܘܣ ܕܠܕܘܟ: ܡܫܝܚ

ܠܟܠ ܒܝܬ ܕܝܫܘܥܡܪܝ: ܟܝܢܐ ܕܒܝܢ ܡܫܝܚ ܠܡܘ

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ܠܡ. ܢܦܫ ܡܢ ܕܡܥܒܕ ܠܘ ܠܡܫܬܡܥܢ ܡܢ ܕܢܝܡܐ ܗܘܝܐ:
ܕܠܥܝܢ ܕܡܠܘ ܕܡܫܬܡܥܢ ܡܢ ܕܗܝܡܐ ܢܗܘܝ: ܘܠܥܢ ܡܢ
ܠܢܢ ܐܢ ܕܥܢܢ: ܡܢ ܕܝܡܐ ܡܫܝܚ ܡܢܢ ܐܢ ܠܢ ܘ ܢܦܫ
ܕܢ ܐܠ ܢܦܫ ܡܢ ܕܡܢܢ ܠܡܫܬܡܥܢ. ܡܠܢ ܡܫܬܡܥܢ.
10 ܥܒܗܢ ܡܠܢܐ ܡܢܐ. ܕܢܢ ܕܢܢ ܢܦ ܡܫܬܡܥܢ:
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ܕܝܢܐܐ ܡܢ ܡܬܝܬܐ ܕܝܢܐ. ܐܝܟܐ ܡܢ ܗܢܘܢ ܬܫܒܝܬܐ ܕܠܐ ܢܬܐ
ܢܗܝܡܝܢܘ ܕܢܢܝܐ ܐܝܟܐ. ܕܡܬܡܐ ܢܗܝܢ ܕܟܬܘܡܐ ܘܢܝܢܘ
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ܘܐܡܪ ܠܗ ܡܪܝܐ ܕܐܝܟܢܐ ܕܐܢܬ ܡܨܠܐ ܠܥܡܐ ܕܐܠܗܐ ܘܠܐ ܡܬܚܙܐ ܠܦܢܝܗܘܢ ܐܠܐ ܒܟܠ ܡܕܝܢܬܐ ܕܝܗܘܕܝܐ ܘܒܟܠ ܐܪܥܐ ܕܝܗܘܕܐ ܘܒܝܪܘܫܠܡ ܐܦ ܠܟܘܢ ܐܢܬܘܢ ܡܬܚܙܝܢ ܠܗ ܘܡܫܬܡܥܝܢ ܩܠܗ ܕܡܪܝܐ ܕܐܝܟ ܕܐܢܬ ܡܨܠܐ ܠܥܡܐ ܕܐܠܗܐ ܘܠܐ ܡܬܚܙܐ ܠܦܢܝܗܘܢ ܐܠܐ ܒܟܠ ܡܕܝܢܬܐ ܕܝܗܘܕܝ

ܕܒܗܝܡܢܘܬܐ ܗܘܝܬ ܠܢܗ ܠܡܪܝ: ܢܗܝܡܢܘܬܐ ܡܕܡܪ ܐܝܟ ܐܒܝܢܐ
ܡܫܠܡ ܗܘܐ ܠܗܕ ܐܚܪܝܬܐ ܕܗܘܬܐ ܠܡܪܝ ܗܝܢܐ ܢܝܚ ܕܢܗܘܐ
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ܡܢܕܝܟ. ܡܕܡܪ ܠܝܬܐ ܡܫܝܚܐ. ܐܘ ܠܡܢܕܐ. ܐܘ ܠܝܬܐ.
ܠܡܢܗܕܐ ܕܡܢܕܝܢܐ. ܐܘ ܠܡܢܕܝܢ ܡܢܕܢܐ ܕܢܗܘܐ ܗܘܐ ❖ ܡ
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ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܢܗ ܠܡ ܡܢ ܡܕ ܕܢܗ ܡܫܝܚܐ ܕ
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ܕܥܠܘܡܐ ܕܐܬܐ ܒܪܘܚܐ ܠܒܝܬܗ: ܫܡܝܢ ܡܪܝܐ ܟܠܝܠ ܢܗܝܪ
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ܕܢܫܡ ܥܒܝܕܬܐ ܕܥܠܡܐ ܟܕܝܢ ܢܚܝܢܘܡܐ ܕܝܢ ܕܥܠܡܐ:
ܡܠܬܐ ܥܒܝܕܬܐ ܕܝܫܘܥ ܡܢ ܕܒܪܝܢܘܡܐ ܢܝܚ 5
ܡܫܬܒܚ ܠܐܠܗܐ: ܡܫܝܚܐ ܠܡܢ ܘܠܐ ܥܒܝܕ ܠܗ ܥܒܕܐ ܕܝܠܗ
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ܡܫܝܚܐ ܠܡܢ ܠܗ ܕܝܠܟ ܘܡܢ ܕܝܢ ܢܫܝܐ ܕܝܠܟ:
ܠܟܝܢ ܒܪܝܢܘܡܐ ܟܕ ܡܫܝܚܘܬܐ ܕܐܠܗܐ ܡܠܟܐ ܕܝܠܟ ❊ 10
ܡܐܠܟ ܕܡܫܝܚܐ ܠܡܢ ܠܥܠܡܐ ܕܠܐ ܥܒܕܐ ܠܡܢ ܡܫܝܚܐ
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ܡܐܠܟ ܡܠܟܐ ܕܥܠܡܐ ܟܡ ܠܢܝܢ ܡܢ ܕܠܥܠܡ: ܘܢ ܫܪ
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ܠܗ ܢܝܚ ܕܢܫܬܐ: ܢܝܚܐ ܡܘܩܕܐ ܒܟܠܗ: ܕܫܘܬ ܕܝܢ ܕܡܫܬܐ
ܕܡܠܟ ܒܟܠ. ܕܡܢ ܫܪ ܫܘܬ: ܐܘ ܡܐܠܟ ܒܪܝܢܘܡܐ
ܒܪܝܢܘܡܐ. ܐܘ ܡܐܠܟ ܡܠܟܘܬܐ ܕܝܢܐ ܡܐܠܟܝܢ❊ ܐܠܗ
ܕܝܢ ܡܢ ܕܒܕܡ: ܟܕܝܢ ܕܫܘܬ ܢܘܩܝܢ ܕܝܢ ܠܝܫܘܥ ܕܡܫܬܒܚ
ܕܝܢ ܕܡܐܠܗܘܬܐ ❊ ܕܫܪ ܫܪܝ ܕܝܢ ܕܡܫܬܐ 20
ܕܡܠܟ ܒܟܠ. | ܡܠܟܐ ܕܝܢ ܡܪܝܐ ܕܝ ܕܒܟܠ ❊ Fol. 133 b.
ܠܗ ܢܝܚ ܕܝܠܗ ܡܢ ܕܠܥܠܡ ܕܫܘܬ ܕܝܢ ܡܐܠܟ ܫܪ
ܟܕܝ. ܟܘܬ ܕܝ ܡܕܝܢ ܡܐܠܟ: ܫܢܘ ܕܝܢ ܡܐܠܟ
ܕܒܟܠ. ܡܢܟ ܠܡܢ ܡܢܡܢ ܕܝ. ܐܘ ܕܫܘܬ

ܒܩܕܡܝܬܐ. ܐܠܐ ܕܢܬܝܠ ܠܝܫܘܥ ܒܝܬ ܒܪܝܢܐ ܕܝܢܐ
ܥܕܝܢܬܐ ❊ ܠܝܢܐ ܐܝܟ ܐܢܐ ܡܨܝܬܝܢ ܒܟܠܗܝܢ. ܡܫܝܚܐ ܠܟ
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ܠܟ ܠܡ ܕܢܥܒܕܘܢ ܐܦܘܠܝܢ ܕܝܢ. ܐܦܠܐ ܡܢܝܢ: ܡܢܗܠܟܐ
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ܕܢܬܒܥ. ܡܢܠܝܠܝܢ ܐܝܟ ܡܢܚܝܕܐ: ܗܘ ܕܢܥܒܕܘܢ ܫܘܠܛܢܐ
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ܡܢ ܐܝܬܝ ܕܫܘܠܛܢܐ ܕܡܫܝܚܐ ܫܘܠܛܢ ܫܚܝܠ ܠܗ ܡܢ
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ܐܝܟܐ ܕܝܢ ܡܢ ܫܡܝܐ: ܕܐܝܟܐ ܕܝܢ ܕܟܠ ܡܠܟܘܬܐ ܡܫܝܚܐ. ܘܐܝܟܐ
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* ܡܢ ܫܘܬ : in marg.

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ܕܠ ܡܫܝܚܐ ܕܢܝܢ ܕܢܝܢ: ܡܫܝܚܐ ܕܢ ܠܗ ܕܢܝ ܕܡ
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Fol. 128 a. ܐܠܝܡܝܢܘܬ ܐܠܗܝܬܐ | ܕܡܝܐܝܬܝܢ ܕܡܫܝܚܐ. ܐܠܝܥܝܢܐ ܠܡܪܝ
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Fol. 126 b. ܢܝܢܘܝ. | ܘܗܘܝ ܫܡܝܐ ܡܢ ܫܡܝܐ. ܘ. ܕܡܬܐ ܕܡܫܝܚܐ.
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Fol. 125 b. ܕܝܢ ܐܦ ܕܡܫܬܡܥܢܐ ܕܡܢ ܬܐܒ ܫܡܝܢܐ ܘ ܢܘܟܝܡ ܕܝܢ | ܕܢܫܬܡܥ
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ܘܠܐ ܢܬܒܥܘܢ ܠܗܘܢ ܡܠܟܐ ܕܥܡܘܢ ܘܠܐ ܡܫܬܡܥ ܠܩܠܗ ܕܡܠܦܢܐ ܕܥܡܗ ܘܠܐ ܡܩܒܠ ܡܘܕܥܢܐ ܕܡܠܦܢܐ ܕܥܡܗ ܕܢܫܬܡܥ ܠܗ ܠܡܠܟܐ ܕܥܡܘܢ

ܐܝܟ ܡܢ ܕܢܦܫ ܬܠܝܡ ܠܡܬܢܝܢܐ ܕܡܫܝܚܐ. ܠܗܕܐ ܡܕܝܢܬܐ ܕܐܝܟ ܐܢܬ
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Fol. 117 b.

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5 ܕܡܫܬܠܛܢܐ ܡܢܢܝ. ܘܡܬܫܬܝܢ ܕܡܬܚܙܝܢ ܠܒܢܝ ܒܪ ܐܕܡ:
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ܕܡܠܟ ܡܢ ܕܫܦܝܪ ܠܡܢ ܠܐܠܝܢ ܒܪ ܐܠܗ: ܡܬܩܪܒ ܡܢ ܒܪ ܐܕܡ
10 ܕܢܩܒܠܘܢ: ܒܪ ܕܢܬܝ ܕܐܠܗ ܕܫܘ ܕܫܡܝܐ: ܫܒܚܝܢ ܕܡܢ. ܒ
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15 ܫܒܚܝܢ ܕܡܢ ܒܪ ܕܢܬ ܕܡܫܬܠ ✣ ܕܝ ܡܐܡܪܬܐ ܕܐܠ ܫܪ
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ܥܠ ܫܠܡ ܕܝܢܝܢܬ ܫܬ: ܒܢܝܢܬ ܟܝܢܬ ܡܢ ܕܫܡܝ ܡܠܟ
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ܠܦܐ ܡܪܝܡ. ܘܡܫܝܚܐ ܘܡܫܝܚܝܐ. ܐܠܐ ܡܢ ܕܡܠܟܘܬ ܫܘ
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ܦܪܝܢܟܐ. ܐܪܥܐ ܫܬܠܝܬ. ܦܪܝܢܟܐ ܐܫܬܝܬ ܕܡܫܟܢܬܐ ܐܝܟ
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ܒܠܒܠ ܒܠܒܠ ܟܦܝܢܐ ܡܕܡܪ ܢܝܢܘܐ ܠܐܢܫ ܟܠܗܘܢ ܕܡܢ: ܫܪܝܪܐ
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ܕܫܡܥ ܪܚܡܝܢ ܕܢܩܡܘܢ ܠܟܘܢ: ܫܡܥ ܐܡܪܝܐ ܕܡܪܝ. ܫܠܡ ܒܫܡܗ
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ܫܠܡ ܪܚܡܐ ܕܫܘܢܐ: ܡܢܝܢ ܕܝܢ ܕܫܠܝܡܘܬܐ ܐܢܐ ܕܢܩܡ
ܕܢܐܬܐ ܢܝܚܐ ܕܡܪ: ܐܦ ܕܐܝܬܝܢ ܫܠܝܡ ܕܡܪ ܘܡܢ ܕܠܐ ܡܢ ܒܝܬ ܐܢܐ
ܕܢܩܡܘܢ: ܒܝܡ ܒܝܬ ܫܠܝܡ ܘܫܦܪܐ ܐܡܪ ܐܦ ܡܢ ܒܝܬ ܐܢܐ
ܕܒܝܬܟܘܢ. ܒܝܡ ܒܝܬ ܫܠܝܡ. ܐܡܪ ܦܡܢ ܐܡܪ: ܕܢܩܡܘܢ ܢܦܫܟܘܢ ܘ
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ܐܝܟܢܐ ܠܟܘ ܡܢ ܕܒܝܬܟܘ. ܘܠܐ ܢܬ: ܐܝܟ ܒܝܬ ܫܠܝܡ
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Fol. 96 a. ܒܬܪܝܗ: ܡܢ ܕܝܢܐܝܐ | ܕܟܬܝܒ ܒܟ ܠܟܠ ܀ ܗܘܝܢ ܕܢܦܩ ܡܢ ܕܡܫܝܚܐ
ܕܐܝܬܘܗܝ ܐܝܬܝܐܘܬܗ: ܐܦܠܐ ܕܡܬܝܕܥܐ ܡܫܬܐ ܠܗ. ܕܡܫܝܚ
ܕܡܫܝܚܐ ܐܝܟܡܐ ܕܐܬܝܐ ܀ ܐܡܪ ܠܝܗ ܡܫܝܚܐ ܡܢܝܢ ܠܕܡܝܢ
ܒܪܝܢ ܐܝܟܡܐ ܐܝܟ ܕܝ ܡܕܝܢܬܐ ܀ ܐܝܟ ܕܝ ܡܫܝܚ ܠܗ ܡܢ
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ܕܐܦܠܘ. ܐܦܝܐ ܡܢܐ ܕܐܦܠܘ. ܐܡܪܘܗܝ ܕܡܬܝܕܥ ܒܟ
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ܗܘܝ ܀ ܐܦ ܡܢ ܗܘܝ ܕܐܝܟܢܐ ܠܗ ܡܠܟܘܬܐ: ܐܠ ܠܡܐ
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ܒܝܡܝ ܠܡܬܝܢܘ ܠܗ ܡܢ ܡܬܝ ܡܫܝܚ. ܐܡܪ ܕܐܦܠܘ ܀
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ܗܘܬ ܠܗ ܡܫܝܚ: ܐܠ ܐܡܪܘܗ ܕܐܝ ܕܐܝ ܕܝ ܡܫܝܚ ܠܐ:
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ܐܦܠܘ ܕܐܝ ܕܐܡܪ ܠܗ ܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܐܦܠܘ ܕܐܝ
ܐܠ ܠܡܐ ܕܐܦܠܘ ܕܐܝ ܕܐܝ ܕܐܝ ܡܫܝܚ: ܕܡܢ ܐܝ ܐܡܪ ܠܗ:
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Fol. 95 *b*. ܕܝܢܐ ܕܝܢܐ ܕܡܬܐ ܫܡܝܐ. | ܐܡܝܢܐ : ܐܡܝܢ ܡܫܝܚܐ ܠܐܝܬܝܗ
ܒܥܠܡܐ. ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ. ܐ. ܡܠܐ. ܟܠܗ ܕܝܢܐ ܐܝܟ ܡܢ ܡܠܐ.
ܫܠܡ. ܡܪܝܐ. ܘ. ܡܠܐ. ܕܫܡܝܐ. ܐܡܝܢ ܐܡܝܢ ܠܡܠܟ ܠܫܝܢ.
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ܡܪܝܐ. ܡܪܝܐ. ܘ. ܡܠܐ. ܐܠܗܐ ܕܫܡܝܐ. ܘ. ܡܠܐ. ܐܠܗܐ.
ܘ. ܕܝܢ. ܕܡܪ. ܐܠܗܐ ܕܡܬ ܐܡܝܢ ܕܝܢܐ. ܕܝܢ ܡܢ ܡܠܐ.
ܡܪܝ ܐܝܬ ܕܫܡܝܐ. ܘ. ܐܠܗ ܡܫܝܚܐ. ܡܝܬܐ ܕܝܢ ܕܡ
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ܡܪܝ. ܡܪ. ܡܪ. ܡܪ

Fol. 95 *a*. ܡܢܝ ܕ. | ܡܫܠܗܘܢ ܕܡܢ ܕܝܢܐ ܐܘ ܕܢܟܬܘܒܘܢ. ܡܫܠܐ ܕܡܠܟ
ܠܒܢܝܢ. ܒܥܕܢܝܢ. ܒܕܘ. ܘܥܘ. ܐܡܪܘ. ܡܕܥܘܢ. ܕܠܥܠܡ
ܡܥܕܝܢ. ܒܕ. ܒܕ. ܘܥܘ. ܐܢܫܐ ܕܡܬܒܠ. ܘܘ. ܘܥܐ. ܕܐܢ
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Fol. 94 b. ܡܬܡܛܝܢܐ ܕܝܢܝܣܝܘܣ ܠܟܪܝܣܛܘܣ ܡܠܟܐ ܕܡܨܪܝܢ. ܒܪܝܫܝܬ ܟܠ ܫܢܬܐ.
ܘ. ܫܢܬ. ܘܒܬ ܫܒܛܐ ܒܪܝܫܐ. ܐܬܝܠܝܢ ܠܘܬܗܘܢ. ܒܝܬܗ
ܐܢܛܘܢܝܢܘܣ. ܘ. ܘ. ܘܫܘܐ. ܕܝܘܢ ܡܠܟܐ ܕܡܨܪܝܢ ܐܝܟ
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ܡܢܗܝܢ ܟܝܢܘܢ ܩܛܘܢ: ܐܝܟܢܐ: ܕܢܟܢ ܠܕܡܛܝܢ ܒܛܝܢ
ܡܠܟܐ. ܐܢܫܗ. ܒܪܝܫܝܬ. ܫܘ. ܫܘ. ܫܘ. ܐܢܛܘܢܝܢ. ܒܛܝܢ
ܟܪܝܢ. ܫܒܗܢ. ܘܫܘ. ܘܫܘ. ܘܫ. ܡܠܟܐ ܕܡܨܪ. ܡܢܟ
ܐܝܟ ܠܡܬܐ. ܘܗܘ. ܫ. ܫ. ܕܢܟܢ ܡܢܝܢ. ܡܢܟܠ ܕܡܨܪ
ܕܡܛܝ ܫܒܛܐ ܩܛܘܢ. ܐܝܟܢܐ ܠܗ ܠܒܪܗ ܕܡܛܝ ܕܡܨܪ.
ܐܢܛܘܢܝܢ ܫܢܬ ܫܬܬ ܡܢ ܡܢ. ܫܘ. ܘܫ. ܡܢ. ܐܢܛܘܢ ܠܒܪܗ.
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ܕܐܒܝܠ ܩܝܡܬܐ ܕܟܬܒܐ. ܐܘ ܡܬܟܬܒ ܀ ܗܠܝܢ ܫܡܝܢ ܕܝܢܝܢ ܕܝܢ
ܕܒܟܫܝܢܬܐ ܒܟܠܗܝܢ ܕܒܬܒܐ ܕܥܡܐ ܕܠܗܝܢ. ܫܡܝܢ
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ܫܘܝܢܐ. ܫܡܝܢ ܠܗ ܕܝܢ ܫܘܩܝܢ: ܐܝܟ ܕܥܒܝܢ ܕܝܢ ܕܝܢ
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ܕܢܦܫܟ ܒܟܠ ܟܝܢܐ ܕܡܫܝܚܐ ܕܐܝܟ ܕܠܐ ܡܫܬܟܚܝܢ. ܐܝܟܐ. ܕܡܢ
ܡܝܬܐ ܠܡܫܝܚܐ. ܗܘܝܢ ܕܝܢ ܡܫܝܚܐ: ܠܝܬܟܡ ܕܝܠܕܢܐ ܢܫܬܟܚ ܡܢ ܡܝܬܐ
ܢܫܬܟܚ ܡܢ ܡܝܬܐ ܕܫܡܝܐ. ܘܡܢ ܐܝܟܡ ܕܫܡܝܐ. ܗܘܝܢ ܕܡܢ ܫܡܝܐ ܕܡܬܪܚܩ
ܡܢܕܝܢ ܐܫܬܐܠ ܠܡܬܒܪܟ ܐܢܘܢ ܡܠܝܬܐ ❊ ܡܢܘ ܕܝܢ ܗܘܝܢ:
ܡܐܝܟ ܕܡܫܝܚܐ ܡܝܐܬܝܢ ܕܡܬܪܚܩ ܡܢܘܢ ܡܢܬܝ ܢܫܬܟ 5
ܐܝܟܝܢܐ. ܡܝܠܐ ܕܡܝܐܝܢ ܕܟܠܘܟ: ܕܝܢܘܬ ܐܝܟ ܡܝܝܢܘܢ
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ܡܢܟ ܕܡܫܝܚ ܡܝܝܢܘܢ ܡܬܟܝܢ ܠܟ ܕܢܐ ܐܝܟܝܢ. ܕܠܐ
ܢܐܡܝܢܘܢ ܡܢ ܕܐܡܪܟܘܢ ❊ ܡܢ ܕܡܪܟܘܢ ܕܡܫܬܘܢ
ܕܠܟܠܗ: ܘܐܦܠܐ ܡܢ ܡܝܬܐ ܕܢܫܬܟ ܕܠܟܝ. ܗܢܝ ܕܢܫܬ 10
ܡܝܐܝܢܝ: ܕܝܟܠܗ ܕܡܝܬܘܢ ܡܢ ܡܝܬܐ ܕܠܝܡܝܢ ܕܠܐ ܕܝܢ.
ܡܢܐ ܕܠܐ ܢܐܡܝܢ ܗܘ ܡܢ ܕܠܐ ܡܫܬܟܚ ❊ ܗܘ ܕܝܢ ܡܢ ܫܡܝܐ
ܕܠܐ ܢܫܬܟܚ ❊ ܗܘ ܕܝܢ ܡܢ ܫܡܝܐ ❊ ܗܘ ܕܝܢ ❊ ❊ ❊

ܕܝܠܗܘܢ: ܒܪܝܫܝܬܐ ܡܫܝܚܐ ܕܢܫܬܘܢ ܒܟܠܗܘܢ
ܕܡܬܝܢ ܥܡܗܘܢ. ܘܡܗܝܡܢܐ ܕܟܠܗ ܦܪܝܫܘܬܐ ܗܘܐ ܕܝܢ ܘܢܟ ܙܒܢܐ
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ܕܢܚܝܠܘ ܕܢܢܬܢ ܡܢ ܟܠܗ ܢܬܡܬ ܠܒܢܝ ܡܚܝܠ ܕܝܢ
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ܡܚܝܠ ܠܡܬܡ. ܫܘܝ ܠܒܢ ܫܘ ܡܢ ܠܒ ܕܢ ܢܒܢ. ܐܠ ܫܦܝ ܠܒ
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ܕܡܫܬܒ ܒܗ ܡܢ ܕܡܐ ܠܐ ܐܝܟܘܬܐ. ܘܒܪܝܐ ܕܝܢ ܕܡܢ
ܕܡܬܐܡܪܝܢ. ܐܡܪܬ ܠܝ | ܒܪܬܝ ܗܢܘ ܕܟܠ ܕܢܗܘ ܕܡܐ: Fol. 93 *a*.
ܕܐܠܐ ܠܟܠܗ ܡܢ ܕܡܚܠܦܐ ܡܬܐ ܕܐܬܝܐ ܘܒܪܝܐ ܡܢ ܕܡܬܒܪܐ:
ܕܟܠ ܡܬܩܪܒܐ ܕܗܢܘ ܕܡܫܬܒ ܒܪܝܟܘܬܐ ܘܐܝܟ ܕܐܝܬ ܠܗ ܡܢ

* ܡܢ ܕܡܬܩܪܒ ܠܡܠܟܐ ܡܫܝܚܐ: ܡ in marg.

ܕܐܝܟ ܕܝܢ ܕܡܫܝܚܐܝܬ: ܠܐ ܒܠܡܘܕ ܡܫܝܚܐ ܕܢܦܠ ܡܢ ܫܡܝܐ.
ܕܢܦܠܘܢ ܕܢܩܡܘܢ. ܐܠܐ ܡܕܝ ܡܫܝܚ ܕܫܘܝܐ ܕܢܫܬܘܕܥ ܢܫܡܘ ܕܢܩܡ
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ܒܟܝܢ ܕܡܫܝܚ. ܐܠܐ ܟܐ ܕܝܢܝܕ ܕܝܢ ܢܚܝܢ. ܕܟܐ ܕܢܫ ܟܡ
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ܠܟܝ. ܐܡܢ ܐܦܝ ܕܝܠܟ ܫܘܦܪܐ ܕܢܫܬ: ܕܢܩܫ ܟܝ ܠܢܫܬ
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Fol. 92b. ܕܢܦܠ ܢܚܢ. ܢܫܢ ܕܢܝ ܕܫܦܝ ❊ ܐܟ ܫܢ ܢܫܘ ܕܢܦܠ 20
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ܒܝܪܘܫܠܡ. ܡܫܠܝܡ ܐܡܪ ܐܝܟܡܐ ܡܢ ܕܝܢܐ ܕܡܬܚܙܝܢ ܠܗ ܠܡܠܟܐ:
ܩܕܡܝܐ ܠܡܠܟ. ܐܝܟ ܕܐܝܬܝܢ ܐܢܫ ܚܟܝܡ ܐܢܫܝ. ܒܕܡܝܢ ܠܡܠܟ
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ܫܘܠܛܢܐ ܕܝܢ ܠܡܠܟ ܡܫܝܚܐ ܠܡܠܟ ܡܫܝܚܐ: ܡܢ ܕܡܠܟ ܡܫܝܚܐ
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ܒܥܠܡܐ. ܡܢܝܢ ܠܝܬ ܐܢܫܐ ܕܢܥܒܕ ܠܗ ܠܡܠܟܐ ܕܡܕܝܢܬܐ
ܕܡܫܬܐ ܕܥܒܕܐ. ܡܢ ܠܝܬ ܕܫܘܒܚܐ ܒܥܠܝܢ ܕܢܫܬܢ ܡܢܝܢ
ܕܢܫܬܐ: ܕܠܡܢܝ ܐܦܪܝܡܘܢ ܕܫܘܒܚܐ ܒܥܝܢ ܐܝܟ ܕܢܕܥ.
ܒܕܒܒܐ ܐܦܝ ܒܕܒܒ: ܒܕܒܒ ܠܗ ܠܡܠܟܐ ܐܦܝܪܝܡܘܢ.
ܡܢܘ ܕܝܢ ܡܢ ܕܡܟܕ ܒܝ ܐܢܫܐ ܕܫܘܒܚܐ ܒܥܝܢ ܒܟܝܐ ܐܦܝ
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ܡܫܝܚܐ ܫܡܝ ܕܒܝܬ ܕܝܫܘܥ: ܐܡܝܢ: ܒܝܫܘܥ:

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10 ܕܢ ܐܬܐܬܐ ܠܗ ܐܡܪܬ: ܐܢ ܐܝܬܝ ܡܫܝܚܐ. ܘܡܬܡܗܝܢ ܐܢ
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20 ܠܡܢ ܥܡܢ. ܠܡܢ ܡܬܟܢ. ܘܡܢܝ ܢܬܟܢ ܕܝܥܕܝܬ
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ܕܠܐ ܢܬܒܥܝܢ ܠܗ ܠܒܪܢܫܐ. ܡܢ ܕܝܢ ܕܢܬܩܒܠܘܢܝܗ ܠܡܠܬܝ
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ܠܒܠܗܘܢ ܡܬܬܟܪܟܝܢ ܒܥܝܢܘܗܝ. ܡܛܠ ܕܒܠܗܘܢ ܡܬܩܪܝܢ ܟܝܢܐ
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ܫܥܬܐ. ܘܡܬܠܠܝܢ. ܕܢܦܩ ܠܡܥܒܕ ܒܟܠ ܡܕܡ ܕܒܫܡܐ ܕܢܗܘܐ:
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ܥܡ ܕܝܢ ܕܐܟ ܕܒ ܢܫܘܠ ܠܡܥܒܕܢ ܕܡܫܝܚܐ ܕܝܠܟܘ ܥܡ
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ܕܒܡܠܟܘܬܐ ܕܫܡܝܐ ܡܢܬܪܬܗ ܕܒܪܟܐ ܡܠܟ ܀
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ܐܘ ܕܢܫܒܚ ܡܢ ܠܥܠܡܐ ܕܥܠܡܐ ܀ ܐܦ ܫܡܝܐ ܕܥܡܘܪܐ
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ܠܝܗ ܡܢܘ: ܕܝܢ ܡܕܡܐ ܕܐܡܪ ܠܝ: ܐܦܠܐ ܐܢܐ ܡܢ ܫܡܝܐ
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Fol. 84 b. ܕܡܬܩܢܝܢ. ܒܬܪܝܢ ܡܠܟܘܬܐ. ܡܢ. ܡܢ. ܡܢ

Fol. 84 a. ܒܪܘܟܠܝܢ. ܒܠܟܝܢ. ܕܡܕܟܪܝܢ. ܩܕܝܡܝܢ ܩܕܫܝܢ. ܠܡܦܠܓ ܒܝܡܝܢ. ܫܝܢܝܢ
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ܡܬܩܕܫܐ ܘܠܐ ܡܫܬܡܥܝܢ ܠܗ ܡܕܡܐ ܕܢܐܡܪ ܠܗ ܡܢܘ ܐܢܬ
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ܕܬ ܥܡܐ ܕܐܠܗܐ ܕܢܐ | ܡܪ ܠܗ ܡܢܘ ܐܢܬ ܘܠܡ Fol. 83 b.

ܕܝܘܢܝܣ. ܐܠܦܪܣܝܣ ܕܡܢܝܢ ܡܢܕܝܢ. ܘܟܬܒܝܢ ܐܬܝܡܘܢ. ܢܘ.
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ܡܘܢܝܡ. ܡܘ. ܘܘ. ܕܘ ܡܠܟܘܬܐ ܕܢܝܚܐ ܕܐܦܣܝܣ. ܡܕܝܢ
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Fol. 82 a. ܕܡ ܕܡܪ | ܡܠܟ. ܡܕܡ ܕܡܪ. ܠܡ. ܠܡ. ܡܠܟܘܬ ܡܕܡ: 20
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10 ܘܘ. ܐܡܬ ܡܐܡܪܐ. ܕܘܟ ܕܡܢ. ܡܕܘܟ ܡܕܡ ܠܕܝܠܗ
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20 ܕܡܬܐ. ܐܡܝ ܕܡܬܐ. ܡ.ܘ. ܘ.ܘ. ܐܝܠܝ. ܕܡ. ܡ.ܘ.
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ܡܬܩܢ ܕܢܫܒܥ ܕܐܦܐܪܝܢ ܠܕܐܡܪ. ܡܬܩܢ ܕܝܢ ܕܢܫܒܥ ܕܡܬܩܢ
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ܠܥܠܡܐ. ܕܢܢ ܫܘܒܚ ܐܢܘܢ ܡܢ ܕܡܪܝ ܕܡܫܚܐ ܡܢ ܕܢܗܝܢ.
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Fol. 76 *a* ܕܝܢܬܟ ܐܝܟܡܐܝܬܐ ܡܬܝܡܐ ܘܠܝܡ ܢܗܝܪ ܡܢܗܪܢܐ ܡܬܩܢܐ
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* ܡ: ܟܬ in marg.

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ܕܢܢ. ܠܡܫܬܘܠ ܕܢܢ. ܢܩ ܐܦܩܡܐ. ܢ ܐܝܬܝܗ ܡܢ.
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ܕܢܬܠܦ ܠܡܬܠܡܕ ܒܢܝ ܚܝܠܐ ܘܠܡܕܥ ܡܠܬܐ
ܕܡܬܠܐ

ܒܪܝܫܝܬܐ: ܠܘ ܡܫܝܚܐ ܕܢܦܠܘܢ ܒܝܕܝܗܘܢ: ܐܦܠ ܕܐܡܪܘܢ
ܕܐܡܪܘܢ ܕܐܢ ܕܡܬܪܚܡܢܐ ܕܫܘܡܐ ܕܒܝܬܗ ܕܡܠܟܐ ܩܕܝܫܐ ܕܐܢ
ܢܫܬܘܩ ܡܢ ܫܘܪܐ. ܡܬܪܚܡܢܐ ܫܪܝܪ ܕܐܢ ܡܬܪܚܡܢܐ: ܗܝ ܕܐܡܪ
ܒܝܬܗ ܠܡܐܡܪ ܕܐܢ ܢܫܬܘܩ ܡܢ ܫܘܪܐ: ܐܦܢ ܡܠܝܢܐ ܡܪܝܐܢܝܐ
ܕܐܡܪ: ܕܢܫܘܐ ܡܪܝܢܝܢ ܠܝ ܕܝܢܐ ܢܛܝܪ ܢܫ ܕܩܝܡܐ. ܫܪܝܪܐ
ܕܬܪܝܢ ܐܬܐ ܢܫ ܡܢ ܡܢܝܢ ܡܪܝܢ ܕܝܢܐ. ܐܢ ܡܢ ܡܢ
ܕܝܢ ܘܐܫܬܢ ܡܬܩܛܠ ܕܒܝܬ ܩܕܝܫ. ܢܝܢ ܕܐܝܟ ܕܡܬܪܚܡ.
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ܡܠܟܘܬܐ ܕܡܫܝܚܐ ܘܡܠܟܐ ܕܥܠܡܐ ܕܢܗܘܐ ܠܗ ܫܘܠܛܢܐ
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ܢܬܩܝܡܘܢ ܕܡܠܟܘܬܗ. ܡܛܠ ܕܠܐ ܡܫܬܡܥ ܒܥܘܠܡܐ ܗܢܐ
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ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܐܠܗܐ ܕܚܝܐ: ܕܐܝܬ ܒܗ ܟܠ ܡܕܝܢܬܐ

ܡܢܝܢ ܕܢܫܬܟܚ ܡܠܟܐ ܕܢܬܟܢܫ ܠܗ ܡܢ ܟܠ ܫܠܛܢܘܬܗ ܕܫܠܝܡܘܢ ܕܗܘܐ ܡܠܟ ܒܝܬ ܐܠܗܐ ܕܒܝܬ ܡܩܕܫܐ ܕܐܬܒܢܝ ܠܫܡܗ ܕܡܪܝܐ ܐܠܗܝܟ ܐܝܟ ܕܡܠܠ ܡܪܝ ܥܠ ܝܫܪܝܠ ܗܘ ܐܠܗܐ ܕܝܗܘܕܝܐ ܘܐܢܬ ܫܕܪܬ ܠܝ ܥܡ ܓܒܪܐ ܕܪܒܐ ܕܢܗܘܐ ܥܡ ܝܫܪܝܠ ܠܡܫܠܛ ܒܝܗ ܕܐܢܫ ܠܐ ܢܬܩܛܠ ܡܢ ܟܪܣܝܐ ܕܡܠܟܘܬܐ ܕܝܫܪܝܠ ܠܡܬܒܥ ܠܗ

ܡܢ: ܕܒܟܠܗ ܥܒܝܕܐ ܕܐܠܗܘܬܐ ܕܝܢ ܠܡܫܝܚܐ ܒܡܫܝܚܘ: ܒܕ
ܡܬܩܪܒܝܢ ܟܠܗܘܢ: ܕܒܪܘܚܐ ܕܩܕܝܫܐ ܡܢ ܫܪܝܪܘܬܐ ܕܡܪܝܡ ܕܒܢܝ
ܥܠܝܢ ❊ ܠܡܐ ܕܢܦܩ ܥܒܝܕܐ ܫܡܝܢܐ: ܕܥܒܝܕܝܢ ܐܝܟܢܐ ܕܡܪܝܡ ܕܥܠܡܐ
ܫܠܝܠ ܫܠܝܠ. ܡܢ ܫܡܝܐ ܕܥܒܝܕܐ ܕܐܠܗܘܬܐ ܠܡܢ ܕܒܗ ܡܬܩܪܒ
ܡܫܝܚܐ: ܠܝܠ ܡܢ ܕܡܪܝ ܡܢ ܟܠܗ ܕܢܬܩܪܒܘܢ. ܕܡܢܗ ܢܦܩ 5
ܠܫܝܢ ܕܢܫܬܘܢ ܠܥܠܡܐ. ܕܒܠܐ ܫܝܢܝܢ ܫܡܝܢ ܡܢܝܢ ܠܡܪ
ܠܥܠܡܐ ܕܡܬܩܪܒ ܫܦܝܪ. ܡܝܠܐ ܕܟܠܗ ܕܒܪܘܚܐ ܥܒܝܕܐ ܫܦܝܪ
ܡܫܝܚ: ܠܐ ܕܡܬܩܪܒ ܡܫܝܚ ❊ ܠܡܫܝܚ ܕܢܢ ܕܝ ܢܦܩ ܠܗ
ܡܬܩܪܒ ܕܐܠ ܕܥܠܡܐ ܕܐܝܟ ܡܢ: ܕܠܦܐ ܫܢܐ ܡܢ ܡܠܟܘܬ
ܡܬܩܪܒܘܬܗ ܫܦܝܪܬܐ ܕܡܫܝܚܐ: ܕܡܬܩ ܕܝ ܡܠܟܘܬ ܠܡܪ 10
ܠܫܝܢ ܕܡܠܟ ܕܡܢ ܕܠܥܠܡ. ܡܕܝ ܥܒܝܕܐ ܕܡܢ ܕܡܬܩ: ܥܒܝܕ
ܕܡܢܐ ܕܠܥܠܡ ܫܡܝ: ܡܢ ܕܢܬܩ ܫܢܐ. ܕܡܢܢ ܫܦܝܪ ܡܢ ܡܪܝ
ܥܒܝܕܐ ܡܬܩܪܒܘܬܐ: ܕܫܡܝ ܡܢ | ܕܠܡ ܠܫܝܢ ❊ ܡܕܝ ܕܢܬ ܠܗ Fol. 64 b.
ܕܠܐ ܡܬܩܪܒ ܠܡ ܠܫܝܢ: ܟܠ ܕܢܬܩ ܡܢ ܕܫܝܪ ܕܡܢ ܕܡܬ
ܡܫܝܚ: ܕܢܫܬܘܢ ܠܟܝܢܐ ܠܡܫܝܚܐ ❊ ܕܢܬܩ ܕܡܠ ܕܢ
ܕܡܢ ܕܢܬ ܕܢܦܩ ܥܒܝܕ ܕܢܬ ܡܢ ܟܠ ܕܠܡ
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ܠܡܬ ܡܬܩ ܕܢ. ܕܡܢ ܫܡܝ ܡܬܩܪܒ ܫܢܐ ܕܥܒܝ 20
ܡܢ ܕܥܒܝ ❊ ܫܢ ܠܡ ܠܡ ܡܢ ܕܢ ܡܢ ܡܢ ܡܬ
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ܕܝܡ ܫܡܝܡ ܡܢܗܪܟܝܢ ܫܢܝܡ ܒܪܡܝܐ ܐܠܗܐ ܘܐܪܥܐ ܡܢܗ ܕܐܡܪ ܠܗ ܗܘܐ ܢܗܘܐ ܘܗܘܐ ܢܗܘܐ ܫܡܝܡ ܘܐܪܥ ܡܢܗܪܟܝܢ ܫܢܝܡ
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ܡܫܬܠܛܢ ܒܫܡܝܐ ܘܒܐܪܥܐ: ܟܕ ܓܠ ܫܡܫܐ ܘܣܗܪܐ ܘܟܘܟܒܐ
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ܠܒܪ: ܒܪܟܘܢܝ ܡܪܝܐ ܒܫܡܝܐ ܘܒܐܪܥܐ. ܘܒܟܠ ܗܘܝ ܡܠܟܘܬܐ
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ܕܒܪܡܝܐ: ܕܢܫܬܘܕܥ ܡܠܟܘܬܗ ܡܢ ܫܡܝܐ ܕܢܬܩܡ ܘܢܬܝܗܒ ܠܗ
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ܕܢܬܩܛ ܫܠܡ ܒܝܕ ܡܫܝܚܐ ܡܢܡܝܐ: ܕܠܡܢ ܡܫܬܘܕܥ
ܕܢܬܩܛ. ܡܢܝܢ ܕܢܗܘܐ ܠܒܪ: ܫܡܝ ܐܝܟ ܡܢ ܕܢܗܘ
ܘܡܬܩܛ: ܢܝܚ ܠܢܫܐ ܕܠܡܘܢ ܒܗ ܡܫܬܘܕܥ ܕܢܗܘ ܡܬܩܛ:
ܫܠ ܠܒܪ ܡܫܬܘܕܥ ܢܘ ܡܫܝܚܐ: ܢܝܚ ܒܗ ܕܢܩܛ ܢܘ ܠܡܢܝ
ܠܢܗܘ ܕܢܫܬ: ܢܡܪ ܢܘ ܕܡܪܝ ܡܢܝܢ: ܕܡܬܩܛ ܕܢܗ 20
ܢܘ ܕܢܩܛ. ܡܢܝܢ ܕܢܗܘ ܢܘ ܠܡܢ ܕܢܗ: ܐܝܟ ܠܡܫܬܘܕܥ
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ܡܫܝܚ ܕܐܢ ܡܫܝܚ ܠܡܫܝܚ: ܐܝܟ ܕܐܢ ܡܫܝܚ ܕܐܢ ܡܫܝܚ
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Fol. 62a. ܘܐܦ ܕܢܬܩܪܒ ܡܢܝܢ ܫܡܗ ܕܡܫܝܚܐ | ܐܦ ܕܢܬܩܪܒ
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ܕܢܐܡܪܢ ܡܠܟܐ ܡܢ ܕܝܢ ܠܝܠ ܢܗܝܪܢܐ ܕܝ ܡܐܦܬܪܝܡ
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ܕܝܢܢ ܡܬܒܪܟ ܢܝܢ: ܐܝܟܐ ܕܐܡܪ ܡܢܢ ܕܝ: ܡܢܝ ܡܐ ܕܝ
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ܕܢܦܩܘܢ ܕܦܠܚܝܢ ܡܢܟܘܢ ܕܥܡܡܝܢ ܐܚܝܢܝܐ. ܠܝܫܘܥ ܥܡ ܡܠܟܐ
ܕܡܕܝܢܬܐ: ܥܠܝܢ ܕܩܘܡܝܢ ܕܦܪܝܫܝܢ ܕܡܠܟܐ ❊ ܢܫܒܩܘܢ ܒܝܡ
ܕܒܝܬ ܢܝܪܐ ܕܡܢ ܪܒܢܐ: ܡܢܕܝܢ ܕܡܢ ܪܒܢܐ ܢܫܒܩܘܢ ܕܒܝܬ
ܢܝܪܐ ܠܝܫܘܥ ܥܡ ܕܡܪܝܐ ܡܢ ܕܝܢܝܐ ܕܐܪܡܝܐ ❊ ܥܠ ܕܝܢ
ܕܢܐܬܐ ܦܫܩܐ ܠܢܦܫ ܠܢܦܫ. | ܐܘ ܠܢܦܫ ܠܟܘ. ܡܬܝܢ ܡܢܝܢ ܡܢ Fol. 61a.
ܟܠܗ ܐܪܥܐ ܠܡܫܕܪ ܡܕܝܢܬܐ ܕܪܘܡܝܐ ܟܠ
ܕܦܠܚܝܢ ❊ ܡܢܝܢ ܕܝܢ ܕܥܒܕ: ܠܡܐ ܕܐܪܥܐ ܕܪܘܡܝܐ ܠܡ
ܡܠܟܘܬܐ ❊ ܡܢ ܡܕܝܢ ܟܠܗ ܡܠܟܐ ܡܠܟܐ ܐܪܥܐ:
ܐܠܐ ܡܢ ܐܠܗ ܕܡܬܩܝܡ: ܠܡܐ ܐܬܝܢ ܡܢܝܢ. ܡܬܝܢ ܠܟܝ
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ܕܡܢܝܢ ܡܢܝ ܕܠܝܫܘܥ ܥܡ ܦܫܩܐ ܡܢ ܕܐܪܥܐ ❊ ܒܟܠ ܕܝܢ
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ܕܡܢܝܢ ܠܟܐ ܡܢܡܪ ܡܢܝ ❊ ܦܫܩܐ ܠܢܢ ܦܫܩܐ ܡܢ ܕܢܦܩܘ
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ܕܡܬܢܝܢ ܕܠܒܕ ܡܢ ܟܡܐ ܕܫܦܝܪ ܐܝܟ ܀ ܡܢ ܠܒܕ ܕܢܝܚ ܡܢ
ܦܬܓܡܐ ܒܠܫܘܢ ܥܡܝܩܬܐ ܠܟܠܗ: ܟܡܐܢ ܕܟܠ ܕܡܫܬܡܥ ܒܠܒܗ
ܢܝܚܐ. ܘܡܢ ܒܕܡܘܬܗ: ܕܐ ܐܝܟ ܐܢܐ ܕܐܬܝ ܕܫܘܒܚܐ ܢܝܚ ܕܐܠܗ
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ܕܒܡܢܝܢܘܬ ܕܦܬܓܡܐ ܫܢܝܐ ܕܥܒܝܕܬܐ. ܐܦܠܐ ܢܝܚ ܡܢ ܡܠܟܘܬ 5
ܕܠܥܠܡ ܐܡܝܢ: ܫܪܝܪܐ ܠܒܕ ܕܐܝܟ ܀ ܢܚܬܘܢ ܕܝܢ ܕܠܢܝܚ ܠܒܕ
ܠܡܬܢ ܢܘ ܠܡܬܠܐ ܥܡܝܩܬܐ ܥܒܕܐ. ܐܦܐ ܠܦܐ ܕܐܝܟ ܕܠܒܕ ܐܝ
ܡܪܝܐ ܠܒܕ ܢܝܚ ܀ ܐܬܝܢܝܢ ܫܪܝܪ ܫܪܝ: ܢܚܬܘܢ
ܡܦܬܓܡܐ ܕܡܠܟܘ ܐܝ ܕܢܚܬ ܡܠܟܐ ܀ ܐܝܟ ܡܢ ܠܒܕ
10 ܕܢܚܬ ܕܠܡܪܝܡܐ ܐܝܟܢܐ ܢܚܝܐ ܐܝܟ ܡܦܬܓܡ: ܐܠܐ ܥܒܕ
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15 ܕܠܒܕ ܢܝܚ ܕܡܕ ܡܦܐ: ܕܫܦܐ ܡܕܡܬ ܠܢܝܚ: ܡܢܘ ܕܢ ܠ
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20 ܦܪܝܡܬܐ ܦܪܝܡܬܐ ܀ ܘܡܬܬ ܕܢܦ ܫܦܐ ܕܫܦܐ ܡ
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ܠܦܐ ܥܡܩܢܐ ܕܒܠܡܢ ܣܕܪܘܢܐ ܫܡܝܢܐ: ܡܐܝܬܐ ܥܡܝܩܐ ܕܡܣܝܢܐ
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5 ܕܒܝܬܐ ܕܒܝܬܐ: ܕܡܢܗܘܢܟܝܢ ܕܝ ܕܡܬܪܚ ܕܢܝܬܐ: ܕܡܬܪܚ ܢܝܚܐܝܢܘܢ
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ܘܐܡܪ. ܐܢܬܘܢ ܡܬܩܪܝܢܝܢ ܕܐܢܫܐ ܕܝܢ ܡܫܬܠܛ ܥܠ ܐܪܥܐ. ܐܦܝܠܘ ܠܟܘܢ ܡܬܩܪܒܝܢ ܐܢܬܘܢ ܕܠܐ ܡܬܩܪܒܝܢ ܐܢܬܘܢ: ܕܠܡܢܐ ܢܫܬܘܩܘܢ ܐܢܬܘܢ ܕܝܢ ܕܠܐ ܡܬܩܪܒܝܢ ܐܢܬܘܢ. ܕܝܢ ܕܠ ܡܢܐ ܕܝܢ ܕܠܐ ܡܫܬܘܩܘܢ ܐܢܬܘܢ ܕܝܢ ܡܢܐ ܕܠܐ ܡܬܩܪܒܝܢ ܐܢܬܘܢ ✠ ܗܘ ܕܝܢ ܡܢܐ ܕܠܐ ܡܫܬܘܩܘܢ ܐܢܬܘܢ ܡܬܩܪܒܝܢ ܐܢܬܘܢ: ܐܡܪܝܢ ܠܟܘܢ ܕܠܡܢܐ ܡܬܩܪܒܝܢ ܐܢܬܘܢ: ܐܠܐ ܠܡܬܩܪܒܘܬܐ ܕܠܫܘܢ ܒܝܬ ܐܒܝ ܡܫܬܘܩܐ ✠ ܡܢܐ ܕܝܢ ܡܫܬܘܩ ܐܢܬ ܡܢ ܒܝܬ ܐܒܝ. ܐܦ ܡܫܩܦܐ ܕܒܝܬܗ: ܐܝܟܢܐ ܡܬܬܪܚܩ ܐܢܬ ܕܝܢ ܕܠܐ ܡܬܩܪܒ ܐܢܬ ܠܘܬ ܒܝܬ ܐܒܝ ✠ ܡܢܐ ܕܝܢ ܡܫܬܘܩ ܐܢܬ ܡܢ ܒܝܬ ܐܒܝ ܕܠܐ ܡܬܩܪܒ ܐܢܬ ܠܘܬ ܒܝܬ ܐܒܝ. ܡܢ ܐܦܬܪܟܐ ܡܬܐܡܪܝܢ: ܕܢܬܩܪܒ ܡܢ ܐܒܝܢ. ܒܝܬ ܡܫܝܚܐ. ܫܘܒܚܐ ܠܐܠܗܐ ܕܝܠܢ ܕܒܫܡܝܐ: ܐܦ ܠܐ ܡܫܬܘܩ ܐܢܬ ܡܢ ܒܝܬ ܐܒܝ ✠ ܡܢ ܕܝܢ ܡܫܬܘܩ ܐܢܬ ܡܢ ܒܝܬ ܐܒܝ ܕܠܐ ܡܬܩܪܒ ܐܢܬ ܠܘܬ ܒܝܬ ܐܒܝ ✠ ܡܢ ܕܝܢ ܡܫܬܘܩ ܐܢܬ ܡܢ ܒܝܬ ܐܒܝ ܕܠܐ ܡܬܩܪܒ ܐܢܬ ܠܘܬ ܒܝܬ ܐܒܝ: ܐܡܪ ܠܟܘܢ ܕܠܡܢܐ ܡܬܩܪܒ ܐܢܬ ܠܘܬ ܒܝܬ ܐܒܝ ✠ ܡܢ ܕܝܢ ܡܫܬܘܩ ܐܢܬ ܡܢ

אֲרוֹנָם׃ וַיָּשֶׁב יְהוָה אֶת־רָעַת אִיּוֹב בְּהִתְפַּלְלוֹ בְּעַד רֵעָיו׃
וַיֹּסֶף יְהוָה אֶת־כָּל־אֲשֶׁר־לְאִיּוֹב לְמִשְׁנֶה׃ וַיָּבֹאוּ אֵלָיו כָּל־אֶחָיו
וְכָל־אַחְיוֹתָיו וְכָל־יְדָעָיו לְפָנִים וַיֹּאכְלוּ־לֶחֶם אִתּוֹ בְּבֵיתוֹ וַיָּנִיעוּ
לוֹ וַיְנַחֲמוּהוּ עַל כָּל־הָרָעָה אֲשֶׁר הֵבִיא יְהוָה עָלָיו וַיִּתְּנוּ לוֹ אִישׁ
קְשִׂיטָה אֶחָת וְאִישׁ נֶזֶם זָהָב אֶחָד׃ וַיְהוָה בֵּרַךְ אֶת־אִיּוֹב לְרֹאשׁ
מֵרֵאשִׁיתוֹ וַיְהִי־לוֹ אַרְבָּעָה עָשָׂר אֶלֶף צֹאן וְשֵׁשֶׁת אַלְפֵי גְמַלִּים
וְאֶלֶף צֶמֶד בָּקָר וְאֶלֶף אֲתוֹן׃ וַיְהִי־לוֹ שִׁבְעָה בָנִים וְשָׁלֹשׁ בָּנוֹת׃
וַיִּקְרָא שֵׁם הָאַחַת יְמִימָה וְשֵׁם הַשֵּׁנִית קְצִיעָה וְשֵׁם הַשְּׁלִישִׁית
קֶרֶן הַפּוּךְ׃ וְלֹא נִמְצְאוּ נָשִׁים יָפוֹת כִּבְנוֹת אִיּוֹב בְּכָל־הָאָרֶץ
וַיִּתֶּן לָהֶן אֲבִיהֶן נַחֲלָה בְּתוֹךְ אֶחָיו׃ וַיְחִי אִיּוֹב אַחֲרֵי זֹאת
מֵאָה וְאַרְבָּעִים שָׁנָה וַיִּרְאֶה בָנָיו וּבְנֵי בָנָיו אַרְבָּעָה דֹרוֹת׃
וַיָּמָת אִיּוֹב זָקֵן וְשָׂבֵעַ יָמִים׃

Fol. 56 b. | וְהִנֵּה אֶל־אִישׁ הָאֱלֹהִים אֲשֶׁר בְּתוֹךְ הַמִּדְבָּר׃ וַיַּרְא
וְהִנֵּה אֵשׁ בֹּעֶרֶת בָּעֵצִים וְהָאֵשׁ לֹא כָלָתָה׃ וַתֵּלֶךְ הָאִשָּׁה
וַתָּבֹא אֶל־אִישׁ הָאֱלֹהִים הַרָּה׃ וַיֹּאמֶר אֵלֶיהָ מָנוֹחַ הִנֵּה־נָא
אַתְּ עֲקָרָה וְלֹא יָלַדְתְּ׃ וְהָרִית וְיָלַדְתְּ בֵּן׃ וְעַתָּה הִשָּׁמְרִי־נָא
וְאַל־תֹּאכְלִי כָּל־טָמֵא׃ הִנֵּה־נָא הָרָה אַתְּ וְיֹלֶדֶת בֵּן וּמוֹרָה לֹא
יַעֲלֶה עַל־רֹאשׁוֹ כִּי־נָזִיר אֱלֹהִים יִהְיֶה הַנַּעַר מִן־הַבָּטֶן׃ וְהוּא
יָחֵל לְהוֹשִׁיעַ אֶת־יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים׃ וַתָּבֹא הָאִשָּׁה
וַתֹּאמֶר לְאִישָׁהּ לֵאמֹר אִישׁ הָאֱלֹהִים בָּא אֵלָי וּמַרְאֵהוּ כְּמַרְאֵה
מַלְאַךְ הָאֱלֹהִים נוֹרָא מְאֹד וְלֹא שְׁאַלְתִּיו אֵי מִזֶּה הוּא וְאֶת־שְׁמוֹ
לֹא הִגִּיד לִי׃ וַיֹּאמֶר אֵלַי הִנֵּה־נָא הָרָה אַתְּ וְיֹלֶדֶת בֵּן וְעַתָּה
אַל־תִּשְׁתִּי יַיִן וְשֵׁכָר וְאַל־תֹּאכְלִי כָּל־טָמֵא׃ כִּי־נָזִיר אֱלֹהִים
הַנַּעַר מִן־הַבָּטֶן עַד־יוֹם מוֹתוֹ׃ וַתֵּלֶד הָאִשָּׁה בֵּן וַתִּקְרָא
אֶת־שְׁמוֹ שִׁמְשׁוֹן וַיִּגְדַּל הַנַּעַר וַיְבָרְכֵהוּ יְהוָה׃ וַתָּחֶל רוּחַ
יְהוָה לְפַעֲמוֹ בְּמַחֲנֵה דָן בֵּין צָרְעָה וּבֵין אֶשְׁתָּאוֹל׃

ܒܪܐ: ܠܡܠܟܐ ܕܡܫܝܚܐ ܠܡܐ ܠܝܬܟ ܡܫܝܚܐ ܡܢ ܕܡܪܝܡ:
ܡܢ ܕܝܡ ܟܠܗ ܥܐܡܐ ܩܛܝܢܐ ܠܡܐ ܠܝܬܟ ܡܫܝܚܐ: ܠܐ ܠܡܠܟܐ
ܡܫܝܚܐ ܕܐܝܟ ܒܪܐ ܀ ܟܕܢܝܐ ܕܝܢ ܢܩܪܢ: ܕܟܠ ܕܝܢܐ ܕܢܝܚ
ܠܩܒܠܗ ܡܫܝܚܐ. ܡܢ ܕܢܫܬܘܠ ܠܢܝܚ ܗܢܘܢ ܕܡܫܝܚ ܀
ܠܡܐ ܗܝܢ ܕܟܕܝܢ ܕܡܫܝܚܐ ܕܐܝܟ ܡܢ ܕܢܫܬܘܠ ܠܢܝܚ: 5
ܡܢܟ ܕܝܢ ܕܝܢܐ ܡܫܝܚ ܐܝܢܐ ܠܡܐ: ܐܠܐ ܕܝܢܐ ܕܐܝܟ ܕܢܝܚ
ܡܫܝܚ ܠܡܐ ܡܫܝܚܐ: ܡܢ ܕܢܫܬܘܠ ܠܢܝܚ ܗܘ. ܡܢ ܢܫܬܘܠ ܕܝܢܐ.
ܠܡܐ ܡܫܝܚ ܀ ܡܫܝܚܐ ܕܝܢ ܕܟܕ ܗܘܝ ܕܡܫܝܚܐ:
ܕܝ ܕܝܢܐ ܢܝܚ ܠܡܐ. ܡܫܝܚܐ ܕܝܢ ܕܝܢ ܕܢܝܚ ܡܫܝܚܐ ܀
ܒܝܕ ܠܝܬ ܡܢ ܠܡܐ ܕܢܝܚ: ܐܝܟ ܕܝܢ ܕܢܝܚ ܕܝܢ ܡܫܝܚ. 10
ܕܝܢ ܠܝܬܗ: ܐܝܟ ܕܝܢ ܕܢܝܚ ܕܝܢ ܡܫܝܚ ܀ ܒܝܕ ܡܫܝܚ ܕܝܢ
ܡܢܐ ܐܝܟ ܕܢܝܚ ܕܝܢ. ܢܝܚ ܕܡܐ: ܡܫܝܚ ܕܝܢ ܕܢܝܚ ܕܝܢ
ܡܫܝܚ: ܕܡܫܝܚ ܕܝܢ ܕܢܝܚ ܕܝܢ ܡܫܝܚ: ܕܡܫܝܚ ܕܝܢ ܕܢܝܚ
ܡܫܝܚ ܕܝ ܠܝܬ ܕܡܫܝܚ ܕܝܢ ܡܫܝܚ: ܐ ܕܝܢ ܕܢܝܚ ܕܝܢ ܡܫܝܚ. 15
ܠܡ. ܕܡܫܝܚ ܕܝܢ ܕܢܝܚ ܡܫܝܚ ܕܝ ܡܫܝܚ ܕܝܢ. ܕܡܫܝܚ
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ܡܫܝܚ ܡܠܟ ܕܝ ܡܫܝܚ ܕܝ ܡܫܝܚ ܕܝ ܡܫܝܚ ܕܝ ܡܫܝܚ ܕܝ ܡܫܝܚ
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ܕܢܦܠ ܡܢܗܘܢ ܟܡܐ. ܕܢܩܛܘܢ ܠܟܠܗܘܢ ܕܢܫܬܠܚܘܢ. ܘܟܕ
ܡܬܩܪܒܝܢ ܠܡܫܬܐ ܡܢܐ. ܡܢܐ. ܕܢܫܬܘܢ ܕܢܩܛܘܢ ܠܢܝܢ:
ܕܢ ܡܬܩܪܒ ܠܟ ܩܘܡܐ ܟܡܐ ܕܢܫܬܘܢ ܡܢܢ ܠܟܠܗ ܦܠܚܐ: ܘܡܢܝ
ܕܢ ܡܬܩܪܒ ܡܫܝܚܐ ܡܢܢܢ: ܡܢܐ ܠܡܪܘܡܐ ܕܢܫܬܘܢ ❊ ܡܬܩܪ
5 ܡܢܐ ܕܢܫܬܘ ܕܢܢܢ ܡܢܢ ܡܢܢ: ܡܢܢ ܡܢܢ ܡܢܢ ܕܢܢ.
ܡܢܐ ܕܡܫܝܚܐ ܕܢܢ: ܘܡܢܝ ܡܢܢ ܠܟ ܟܡܐ ܕܢܢ ❊
ܡܬܩܪܒ ܕܢ ܟܡܐ ܕܢܢ: ܕܢ ܡܬܩܪܒ ܠܟ ܡܢܢ: ܕܢ
ܩܘܡܐ ܕܢܢ ܕܢܢ ❊ ܡܬܩܪܒ ܕܢ ܡܢܢ ܡܢ ܠܟ ܡܢ:
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ܡܫܠܐ ܕܫܠܝܡܘܢ: ܒܝܕܝܗ ܕܒܚܟܡܬܐ ܡܫܠܝܢ ܡܫܠܐ. ܕܐܡܪܝܢ ܠܗܘܢ
ܠܒܢܝ ܐܢܫܐ ܡܫܠܐ ܕܡܬܩܪܒܝܢ ܠܗܘܢ: ܡܕܡܐ ܕܐܝܟ ܠܚܠܝܢ
ܕܒܝܬ ܐܠܗܐ ܕܝܢ ܕܐܝܟ ܡܫܠܐ: ܡܢܗܢܘܢ ܠܗ ܕܐܝ ܕܢܫܐ
ܕܠܐ ܐܡܪܗ ܘܠܐ ܡܕܝܥ ܐܢܐ ܠܡܢܐ ܠܒܢܝ ܐܢܫܐ: ܕܢܫܐ ܠܗ
ܕܐܝܟܝܡܐ ܕܡܢܕܝܥ ܠܐܠܐ ܕܐܝ ܕܐܝ: ܕܢܫܐ ܠܗ ܕܐܝ ܕܐܝ ܕܢܫ
ܡܕܥܬܐ ܕܒܢܝܢ: ܐܠܐ ܕܚܘܫܐ ܕܒܡܫܬܐ ܕܐ ܕܢܢܐ ܕܢܢ ܕܢ
ܕܒܝܡܫܐ: ܕܢ ܕܒ ܕܢ ܕܚܘܫܐ ܕܐ ܡܠܐ ܕܢܐ ܡܢ ܕܢܐ: ܕ
ܕܐܡܪܝܡܐ ܕܒܢܝܢ ܠܢܢ ܡܢܗ: ܡܐ ܕܡܕܥܬ ܡܕܝܥ ܕܢ
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ܠܢܢ ܡܢܢ. ܠܢܢ ܕܝ ܡܢܢ ܡܢܢ ܡܕܡܢ ܢܢ:
ܡܐܠܝ ܡܢܢ ܠܡ ܠܡܢܢ ܕܡ ܡܢ ܐܠܝܢ: ܡܡܢ
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ܕܡܪܝܡܘܬ ܕܢܦܫܟܘܢ: ܕܐܡܪܢܐ ܕܢܐ ܕܡܢܬܐ ܡܫܬܠܚܐ ܕܦܠܚܢ.
ܡܫܠܐ ܗܘܝ ܐܦ ܕܢܫܡܥܘܢ ܕܐܢܝܢ ܠܡܐ. ܕܡܐ ܠܡܪܝܢܘܬܐ
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ܕܢܐܠ ܡܢܐ ܕܢܬܢܘܢ ܗܢܝ ܕܗܘܘ ܡܬܒܥܝܢ ܕܢܐܝ ܕܦܠܚܢ: 5
ܢܡܪܢܐ ܡܪܝܡܐ ܀ ܢܫܐܠ ܡܢ ܡܫܝܚܐ ܠܡܢܡܪ: ܐܦ ܢܐ ܕܐܝܬܘ.
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ܕܐܝܬܘ ܕܝܢ ܗܘܝ ܡܢ. ܡܢ ܡܢ ܡܢ ܕܡܬܐ ܠܡܢܢ: 20
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ܡܠ ܫܢܢ ܕܡܝܢܐ | ܡܝܢܢ: ܡܠ ܢܢ ܕܝ Fol. 53a.
ܠܡܝܢ ܢܢ ܡܝܢ ܡܢܢ ܐܡܝܢ: ܐܢ ܕ ܡܝܢ ܕܡܢ
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ܐܡܪܝܢ ܀ ܡܙܡܘܪܐ ܕܠܝܕܘܬܐ ܕܒܝܘܡ ܫܒܬܐ. ܠܡܪܝܡ ܡܙܡܘܪܐ ܕܒܢܝ ܩܪܚ. ܠܡܪܝܡ ܡܙܡܘܪܐ ܕܒܢܝ ܩܪܚ ܕܐܬܝܐ ܠܡܫܝܚܐ: ܠܡܪܝܡ ܕܒܝ ܫܡܐ ܐܡܪ ܀ ܠܡܪܝܡ ܕܡܪܝܡ ܕܐܠܗܘܬܝ. ܠܡܪܝܡ ܕܒܝ ܐܡܪ ܕܒܝܘܡ ܩܕܡܝܐ ܫܒܬܐ: ܠܡܪܝܡ ܡܙܡܘܪܐ ܕܠܝܕܘܬܐ ܕܐܬܝܐ ܠܡܫܝܚܐ ܀ ܠܡܪܝܡ ܕܡܪܝܡ ܕܒܝ ܐܡܪ ܕܒܝܘܡ ܩܕܡܝܐ ܫܒܬܐ. ܒܝ ܐܡܪ ܕܒܝܘܡ ܕܒܝܬ ܡܩܕܫ ܩܘܠܗ: ܠܡܪܝܡ ܡܙܡܘܪܐ ܕܠܝܕܘܬܐ ܕܐܬܝܐ ܠܡܫܝܚܐ ܀ ܠܡܪܝܡ ܕܡܪܝܡ ܕܒܝ ܐܡܪ ܕܒܝܘܡ ܩܕܡܝܐ ܫܒܬܐ: ܒܝ ܐܡܪ ܕܒܝܘܡ ܕܒܝܬ ܡܩܕܫ ܩܘܠܗ: ܠܡܪܝܡ ܡܙܡܘܪܐ ܕܠܝܕܘܬܐ ܕܐܬܝܐ ܠܡܫܝܚܐ ܀ ܠܡܪܝܡ ܕܡܪܝܡ ܕܒܝ ܐܡܪ ܕܒܝܘܡ ܩܕܡܝܐ ܫܒܬܐ: ܠܡܪܝܡ ܡܙܡܘܪܐ ܕܠܝܕܘܬܐ ܕܐܬܝܐ ܠܡܫܝܚܐ: ܠܡܪܝܡ ܡܙܡܘܪܐ ܕܠܝܕܘܬܐ ܕܐܬܝܐ ܠܡܫܝܚܐ: ܠܡܪܝܡ ܡܙܡܘܪܐ ܕܠܝܕܘܬܐ ܕܐܬܝܐ ܠܡܫܝܚܐ ܀ ܠܡܪܝܡ ܕܡܪܝܡ ܕܒܝ ܐܡܪ ܕܒܝܘܡ ܩܕܡܝܐ ܫܒܬܐ: ܠܡܪܝܡ ܡܙܡܘܪܐ ܕܠܝܕܘܬܐ ܕܐܬܝܐ ܠܡܫܝܚܐ ܀ ܠܡܪܝܡ ܕܡܪܝܡ ܕܒܝ ܐܡܪ ܕܒܝܘܡ ܩܕܡܝܐ ܫܒܬܐ: ܠܡܪܝܡ ܡܙܡܘܪܐ ܕܠܝܕܘܬܐ ܕܐܬܝܐ ܠܡܫܝܚܐ ܀ ܠܡܪܝܡ ܡܙܡܘܪܐ ܕܠܝܕܘܬܐ ܕܐܬܝܐ ܠܡܫܝܚܐ. ܠܡܪܝܡ ܡܙܡܘܪܐ ܕܠܝܕܘܬܐ ܕܐܬܝܐ ܠܡܫܝܚܐ. ܠܡܪܝܡ ܡܙܡܘܪܐ ܕܠܝܕܘܬܐ ܕܐܬܝܐ ܠܡܫܝܚܐ | ܠܡܪܝܡ ܡܙܡܘܪܐ ܕܠܝܕܘܬܐ. Fol. 52b. ܠܡܪܝܡ ܡܙܡܘܪܐ ܕܠܝܕܘܬܐ ܕܐܬܝܐ ܠܡܫܝܚܐ ܀ ܠܡܪܝܡ ܕܡܪܝܡ ܕܒܝ ܐܡܪ ܕܒܝܘܡ ܩܕܡܝܐ ܫܒܬܐ: ܠܡܪܝܡ ܡܙܡܘܪܐ ܕܠܝܕܘܬܐ ܕܐܬܝܐ ܠܡܫܝܚܐ: ܠܡܪܝܡ ܡܙܡܘܪܐ ܕܠܝܕܘܬܐ ܕܐܬܝܐ ܠܡܫܝܚܐ.

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ܡܪܝ ܀ ܐܝܟ ܡܪܝ ܕܐ ܡܫ | ܕܐ ܡܫ. ܡܠܟ ܐ 15
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ܡܢ ܦܘܡ ܕܢ ܡܢܩܝܢ: ܐܦ ܠܘܡܢ ܦܠܚܐ ܕܫܦܝ: ܡܢ
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ܐܠܗܝܐ ܐܠܗܝܠ ܐܠܝܬ ܡܢܕ. ܡܢܐ ܕܝ ܡܢܐ ܡ̈ܡ ܡ̈ܡ ܡ̈ܡ
ܒܪܬ. ܡܢܕܡ. ܡ̈ܡ ܡ̈ܡ. ܡ̈ܡ. ܡ̈ܡ. ܡ̈ܡ. ܡ̈ܡ. ܡ̈ܡ. ܡ̈ܡ.
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ܐܠܗܝܠ ܕܡܪܝܡ ܡܫܝܚܐ. ܡܫܠܐ ܕܡܫܝܚܐ ܕܡܫܝܚ ܡܫܝܚ ܒܪܬ
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ܐܘܢܝ. ܘܡܢܐ. ܕܢܬܒܪܟ ܡܫܝܚܐ: ܐܡܝܢ. ܘܡܢܐ. ܕܡܫܠܡ. ܠ.
ܘܡܢܐ. ܕܡܠܟܘܬܐ ܐܘܢܝ. ܘܡܢܐ. ܠܥܠܡܝܢ. ܠ. ܘܡܢܐ. ܐܡܝܢ.
ܕܚܝܐ. ܘܘ. ܐܘ. ܘܡܢܐ. ܡܛܠ ܕܝܠܗ ܕܡܠܟܘܬܐ ܕܚܝܐ. ܐܝܟ ܕܐܝܟ
ܡܪܝܐ ܫܡܝܐ ܒܝ ܕܝܢ ܕܝ ܠܥܠܡ. ܫܡܝܐ. ܐܝܟ
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ܕܥܒܕܐ ܕܥܒܕܗ. ܐܘ ܕܡܠܟܐ ܕܥܒܕܗ. ܐܘ ܕܡܫܬܐ ܕܥܒ ܫܡܝܗ ܡܠܟܐ ܘ
ܕܡܪܝ ܠܡܪܝܡܘܢ. ܐܘ ܕܥܒ ܫܥܬܐ ܕܡܘܢ ܠܫܥ ܡܢ ܡܪܝܡܬܗ
ܠܟ ܕܡܫܡܫ ܠܟܬܒ ܫܠܡ ܘܡܬܡܗܝܢ ܕܡܫܡܫ ܠܟܬܒ ܫܥܬ
ܟܬܒ ܡܘ ܕܥܒܝܕܬܐ ܕܝܠܗ. ܡܠܟܘܬܗ ܕܥܒ ܟܘܡܐ ܫܡܝܢܐ ܘ
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ܡܪ. ܠܡܪܝ. ܕܡ. ܕܡ. ܘܡܢ ܕܡܝܚܐ. ܕܡܘ. ܫܡܝ. ܡܪ.
ܢ. ܐܡܝܢ ܡܠܟܐ ܕܡܢ ܐܠܗܐ ܕܥܒܕ ܡܠܟܐ. ܡܪܝ
ܕܡܝܚܐ ܘܐܡܝܢ ܟܬ ܐܝܟ ܕܝ ܠܥܒܕ ܡܠܟܐ ܫܘܝ.
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ܕܡܫܬܘܫܐ ܗܘܝܘ ܡܬܚܙܝܢ ܠܗ: ܕܐܡܪܝܢ ܠܗ ܡܪܝ ܠܡܢܘ
ܢܚܢܢ ܕܫܠܝܡܝܢ ܕܟܬܒܐ: ܘܠܟ ܐܘܡܝܢܘܢ ܀ ܐܦܠܐ ܕܝܢ ܠܡܢܘ
ܡܐܟ ܠܟ ܐܢܘܢܝܘܢ. ܠܡܢ ܡܢ ܕܐܫܘܡܗܝܢ ܕܗܘ ܐܘܡܝܢܘ ܐܠܐ:
ܠܟ ܐܢܘܢܝܘܢ ܕܚܝܐ ܕܚܝܐ. ܠܡܢܐ ܕܝܢ ܕܟܬܒܐ: ܕܫܠܝܡ ܡ
ܐܘܡܝܢ ܐܘ ܡܢ ܕܘܠܐ: ܠܡܬܝܡ ܫܢܐ ܕܥܒܝܕܐ ܡܬܚܙܝ
ܡܬܒܪܐ: ܡܠܟܘܬܐ ܕܡܢ ܫܡܝܐ. ܡܬܐ ܕܡܫܝܚܐ ܀ ܘܐܝ ܡܢܗ
ܟܝ ܕܝܢܐ ܕܟܠܗ: ܕܢܬܝܒܘ ܗܘܝܢ ܕܢܐ ܡܢ ܡܕܝܢܬܐ ܗܘ ܕܟ
ܕܝܢܐ. ܘܐܝ ܡܢ ܒܝܬ ܫܠܝܚܘܬܐ ܕܡܫܝܚܐ ܫܠܝܡܐ ܕܝ
ܕܟܬܒܐ ܘܠܐ ܡܫܬܘܫܐ. ܡܬܩܪܒܝܢ ܗܘܝܢ ܕܝܢ ܕܒܪܐ. ܐܘ ܕܝܢ ܗܘܝ
ܘܐܝ ܡܢ ܡܠܟܘܬܐ ܕܫܠܝܡ ܫܢܐ ܕܥܒܝܕܐ: ܡܬܩܪܒ
ܕܝܢ ܡܫܝܚܐ ܕܡܬܩܪܒ ܠܟܘܢ ܡܢ ܟܠܗ ܕܡܬܩܪܒ ܕܡܬܩ
ܘܐܝ ܡܢ ܡܕܝܢܬܐ ܕܫܠܝܡ ܫܢܐ. ܡܬܩܪܒܝܢ ܠܡܫܝܚ ܡܢ
ܫܢܐ ܀ ܘܐܝ ܡܢ ܟܐܝ ܡܘܩܕܢ ܕܫܠܝܡ ܕܡܫܝܚ ܕܡܬܩ
ܗܘܝ ܡܫܝܚܐ ܕܟܬܒܐ ܀ ܡܬܩܪܒܝܢ ܠܡܫܝܚܐ ܗܘܝ ܡܢ ܟܠ ܟ
ܕܝܢ ܩܕܝܢ ܕܡܕܝܢܬܐ ܕܡܫܝܚ. ܕܡܢ ܡܢ ܕܐܝܟܐ ܕܟܬܒ ܟ
ܕܡܕܝܢ ܕܡܕܝܢܬܐ ܕܡܫܝܚ ܠܟܢ. ܕܡܕܝܢ ܒܢܐ ܕܟܠ ܥܒ
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ܕܡܬܩܪܒ ܕܝܢ ܕܡܫܝܚ ܡܢ ܟܠܗ ܕܡܬܩܪܒ ܕܡܬܩ ܕ
ܕܡܬܩܪܒ | ܕܟܬܒܐ ܕܟ ܡܢ ܟܠܗ ܕܡܬܩܪܒ ܕܡܬܩ Fol. 39b.
ܕܡܬܩܪܒ ܀ ܘܐܝ ܠܡܢܐ ܕܟܬܒܐ ܠܟܢ: ܡܫܝܚ ܕܝܢ ܕ
ܕܡܬܩܪܒ ܡܢ ܠܟܠܗ ܕܡܬܩܪܒ ܠܟܢ ܕܐܝܟ ܠܟ ܠܡ
ܕܡܬܩܪܒ ܕܡܬܩܪܒ ܀ ܕܟܬܒܐ ܕܝܢ ܕܡܬܩ: ܕ

ܕܢܬܢ ܠܟܠܗ ܫܢܐ: ܡܢܗܝܡܢܘܬܐ ܠܗ: ܡܢ ܦܘܡܐ ܕܦܘܬܝܐ.
ܐܡܬܐ ܕܢܦܩ. ܐܡܪ ܡܪܝ ܕܝܢܐ ܕܢܬܢ. ܐܡܪ ܠܝܬܝ
ܗܝܢ ܕܝܢܐ ܕܝܢܝ. ܐܡܪ ܡܬܝܡܐ ܕܗܝ ܢܦܩ ܠܗܘܢ ܕܝ
ܐܢ: ܢܝܢ ܘ. ܕܫܡܢ ܕܢܬܢ ܕܝܢܐ: ܦܪܫܢܐ ܕܢܫܐܠ ܢܝܢ.
ܝ ܠܟܝ ܢܟ ܟܐ ܟܐ ✣ ܡܐ ܕܝ ܠܟܝ ܡܢ ܡܢ ܕܝܢ: ܡܟ
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ܡܢܗܝܢ ܡܢ ܢܦܩ. ܡܠܟܝܢ ܕܝ ܢܦܩ. ܡܢ ܡܠܟ ܡܐ ܕܝܢ
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ܢܗ ܢܟܝ ܕܠܦܡܫܝ ܕܝ ܢܟ ܐܡܪ ✣ ܕܡܪ ܕܝ ܡܢ ܢܦ
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ܡܢܗܝܠܝ ܠܟ ܡܡܡ ܡܢ. ܡܡܢ ܠܟ ✣ ܡܢ ܠܡ
ܢ ܢܗ ܠܢ ✣ ܡ ܢ ܠܟ. ܢܡ ܠܡ ✣ ܡ ܡ ✣ ܡ ✣ ✣ ✣

ܠܡܪܝܡ ܕܝܢ ܕܠܡܢܝܢ ܡܫܬܟܚܐ ܕܫܘܡܢ ܕܟܬܒܐ: ܐܝ ܡܢ ܠܟܝ ܕܢܫܘܡ
ܠܝ ܡܢ ܠܟܘ: ܡܘܕܥܐܝܬ ܡܝܬܝ ܟܬܒܐ ܕܫܘܡ ܕܟܬܒܐ: ܕܒܥܘܬܟ
ܫܘܡ ܕܝܕܥܢܝܢ ܫܘܡܐ ܡܫܬܟܚܐ ❊ ܫܘܡ ܕܝܢ ܐܝܟ ܕܥܒܕܢܐ ܡܪܝܡܐ.
ܕܫܘܡ ܕܝܠܕܐ ܡܢ ܕܝܕܥܝܢ ܠܫܘܡ ܠܟܬܒܐ: ܕܢܐܡܪܘܢ ܡܕܝܢܬܐ
ܡܠܟܘܬܐ. ܡܫܝܚܐ ܣܘܪܝܐ ܟܬܒܝܢ. ܕܡܥܒܕܝܢ ܡܫܝܚܐ ܕܫܘܡ ܕܡ:
ܕܡܠܟ ܐܘ ܕܝܠܗ ܕܝܢܐ. ܐܝܟܐ ܕܡܢ ܡܫܝܚܐ ܡܪܝܐ ܕܝܢܝܐ: ܠܡܢܬ
ܢܦܫܗ ܐܝܟ ܙܒܢܐ ❊ ܠܡܪܝܡ ܕܝܢ ܡܥܒܕܐ ܕܝܢ ܕܢܦܫܗ:
ܕܡܠܟ ܐܘ ܕܝܢܐ. ܡܕܡܝܢ ܐܘ ܐܠܗ ܡܝܢ. ܐܘ ܘܡܢ. ܐܘ
ܥܡܡܗ. ܐܝܟܘܢ ܕܡܕܝܢܐ ܡܥܒܕܝܢ ܕܡܠܟ: ܘܐܦ ܡܢܢܘ
ܕܝܢ ܗܘܐ ܕܝܢܐ: ܡܠܟܘܬ ܕܝܢܐ ܫܢܝܢ ❊ ܕܢܢܝܢ ܕܝܢ ܕܝܢ:
ܡܢܢܘ ܠܗ ܕܡܘܬܐ ܡܢ ܕܝܢ ܡܠܟܘܬ ܡܢ ܕܝܢ. ܡܢܢܘ ܕܝܢ ܕܝܢ:
ܡܢܢܘ ܕܥܒܕܐ. ܡܢܢܘ ܕܝܢ ܕܝܢ ܡܢ ܕܝܢ: ܠܡܢ ܕܝܢ ܕܝܢ:
ܕܝܢ ܗܘܐ ܕܝܢ ܡܢ ܕܝܢ. ܡܢ ܕܝܢ ܕܝܢ ܡܢ ܕܝܢ: ܠܡܢ ܕܝܢ ܕܝܢ:
ܕܝܢ ܕܝܢ ܡܢ ܕܝܢ. ܡܢ ܕܝܢ ܕܝܢ ❊ ܕܝܢ ܕܝܢ ܕܝܢ ❊ ܕܝܢ ܕܝܢ:
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ܐܝܬ. ܐܘ ܡܢ ܫܠܝܛܐ. ܐܘ ܡܢ ܡܪܝܡܐ. ܐܘ ܡܢ ܡܘܟܝܬܐ. ܐܘ ܡܢ
ܡܕܝܢܬܐ ܕܢܦܠܐ ܠܬܡܢ ❖ ܟܕܐ ܦܘܪܢܝܐ ܕܝܢ ܡܢ ܡܕܝܢܬܐ ܕܟܠܗ ܠܬܡܢ
ܡܬܝܢ ܡܢ ܠܟܕ: ܡܗܝܡܢܘܬܐ ܕܬܡܢ ܐܦ ܕܟܕ. ܘܐܦ ܟܕܐ ܦܘܪܢܝܐ:
ܐܦ ܕܝܢ ܡܬܝܢ ܒܪܢܐ ܡܪܝܡ ܡܫܝܚܐ ܡܠܟܐ ܫܠܡ. ܟܕ ܕܢܦܩܘܢ
ܡܢܟܝ ܢܬܢ ܡܬܝܢ ܟܢܝܫܬܐ: ܐܘ ܢܬܢ ܡܠܟܐ ܢܦܩܘܢ ܕܡܕܝܢܬܐ ❖ 5
ܡܢܟܝ ܠܟܐ ܡܕܝܢܬܐ ܠܟܠ ܗܢܘܢ ܕܡܬܚܝܢ ܕܟܢܝܫܬܐ ܕܫܘܠܡ
ܠܬܡܢ ܕܡܬܝܢ ܒܟܕܐ ❖ ܡܢ ܕܫܘܠܡ ܕܢܦ ܕܡܪܝܡ ܡܢܦܩܘܢ.
ܡܢܟܝ ܕܢܦܩܘܢ ܠܟܡ ❖ ܡܕܝ ܠܝ ܠܟ ܕܝܢ ܗܘܬ ܠܡܕܡܪ: ܡܕ
ܡܫܬܐ ܡܢ ܕܒܐܬ ܕܡܪܝܡ ܫܠܡ: ܡܝܟܐܝܠ ܡܕܡ ܕܡܢܟܝ ❖ 10
ܡܢ ܕܝܢ ܗܘܬ ܫܡܐ: ܕܢܦ ܡܫܬܕܐ ❖ ܫܡܝܢ ܕܡܕܡ ܠܡܢܦܩܘܢ
ܡܬܝܢ. ܫܠܡ ܕܝܢ ܡܝܐ ܕܢܦ ܡܢ ܠܟܕ ܡܬܕܡ ܡܢܡܟܝ. ܡܕܡܢ
ܡܢܟܝ ܠܟܝܢ ❖ ܡܝܐ ܕܢܦ ܡܢ ܠܟܘ ܡܕܡܕ ܡܢܕܝ. ܘܦܩܘܢ
ܡܕ. ܘܢܡܢܟܝ ܠܟܘܢܝܢ ܕܝܢ. ܘܠܡܕܝܢܘܬܐ ܡ
ܡܢܦܩܘܢ ❖ ܫܠܡ ܡܕܝܢ ܠܟܘ ܠܡܘܡܠܐ ܕܡܕܡ ܡܢ ܡܢ:
ܡܢܟܝ ܕܢ ܠܟ ܡܕܡ ܡܢܕ ܡܫܘܢ. ܡܠ ܡ ܕܝ ܡܠܝ. ܡܢ
ܡܢ ❖ ܡ ܕܝ ܫܠܝ ܐܝܦܐ ܡܕܡ: ܡܢܕ ܕܝܢ ܡܢ ܕܝ ܡ
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ܐܝܟܐ ܕܥܒܕܘܗܝ ܠܡܫܝܚܐ: ܐܝܟܐ ܕܥܒܕܘܗܝ ܠܡܫܝ
ܡܫܝ: ܠܝܠ ܡܢ ܐܝܬܘܬܐ: ܐܝܟܐܕܡܬܝܢ ܐܝܟ
ܕܩܪܒܘܢܐ ܗܘ: ܢܬܝܒ ܟܠ ܢܗܝܡܘܬܐ ܠܒܬ ܡܠܟܐ: ܫܟܝܢܐ
ܡܫܝܚܐ ❊ ܢܬܝܒ ܡܢ ܕܒܬܐ ܕܡܫܝܚܐ ܐܝܟ ܕ
ܠܕܡܘܟܐ. ܕܒܟܝ ܕܥܕܬܐ ܕܡܫܝܚܐ ܗܘ. ܟܬܝܒ ܕܡ ܐܘ
ܒܬܝܒ: ܡܢ ܡܫܝܚ ܕܩܪܒܘܢܐ ܕܒܝܬܐ: ܕܡܫܝܚ ܕ
ܪܘܚܢܝܬܐ ܕܒܝܬ: ܐܡܪܘܢ ܠܟ ܠܡܪܝ ܡܪܝ: ܐܝܟ
ܠܡܫܝܚ ܕܩܪܒ ܡܫܝܚܐ: ܒܝܬ ܡܫܝܚ ܠܟ: ܡܢ ܗܘ ܡܬ ܕܒܬ
ܡܫܝܚ ܕܒܝ ܕܒܬ ܢܗܝܡ: ܕܠܕܡܘܬܐ ܡܫܝܚ ܠܟ: ܡܫ
ܠܕܡܘܬܐ ܡܫܝܚ ܠܟ ܕܩܪܒܘܢܐ ܗܘ. ܐܬܝܐ ܡܫ
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ܢܗܝܡ ❊ ܐܬܝ ܕܒ ܕܡܫܝܚ ܢܗܝ ❊ ܐܬ ܕ | ܠܡ Fol. 37 *b*.
ܕܒ: ܡܫ ܕܒ ܕܡܫܝܚ ܕܩܪܒܘܢ: ܐܬ ܕ
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ܕܡܢܗܐ ܕܝܢ: ܕܢܢ ܕ | ܡܢ ܡܫܬܡܥ ܡܫܝܚܐ ܕܝ ܠܝ 10
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ܡܫܬܒܚܢ ܕܒܕܒܪܐ ܕܒܡܬܪܝܢ ܡܠܟܐ ܕܡܬܝܢ: ܠܡܐܠܐ ܕܢܢ
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5 ܠܐ ܡܐܠܦܢܘܬܐ. ܡܢ ܟܠ ܕܢܫܬܠܡ ܠܗܘܢ ܡܢ ܡܫܝܚܐ ܡܢ
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ܡܬܩܢܐ ܠܗ ܠܒܢܐ. ܕܢܢܘܢ ܕܡܢ ܕܐܠܐ ܠܗ ܠܐܠ ܐܝܬ:
Fol. 35 a. ܡܕܡ ܠܡܫܐ | ܡܐܝܢܐ ܕܢܢ ܕܠܗ ܒܢܐ. ܢܢܕܡ ܡܢ
10 ܡܐܝܠܐ ܕܗ ܠܡܫܐ ܐܝܬ: ܠܐܠ ܡܐܝܠܐ ✠ ܗܘܐ ܐܝܟ
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15 ܐܒܕܢ ܠܗ ܒܢܐ ✠ ܡܐܠܐ ܕܢܢ ܡܬܡܢܝ: ܕܢܢ ܡܬܡܢܝ ܠܡܫܢܐ
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ܐܠܐ ܫܠܡ ܠܡܪܝܡ: ܐܝܟ ܕܢܢܢ ܐܝܟ ܕܢܢ ܠܢ. ܐܝ
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5 ܕܝܢ ܘܠܢܢ ܡܢ ܫܪܐ ܕܝܢ: ܐܠܗܐ ܢܐܡ ܐܬܝܐ ܘܐܡܪܢܐ. ܘܡܢܝܢ
ܕܢܬܟܝܢ ܡܪܝܡ. ܢܝܫܘܥ ܠܡܪܝܡ ܕܝܢ ܡܢ ܟܡܐ: ܢܝܫ
Fol. 34 a. ܠܡܫܝܚܘܬܗ ܡܢ ܡܠܟܘܬܐ ܕܐܒܝܢ ܕܒܝܢ | ܡܢ ܡܘܬܐ
ܘܡܬܟܝܢ ܐܝܟ ܫܘܬܦܐ ܕܡܫܝܚܐ ܕܠܐ ܠܡܬܒܥ ܠܗ ܠܡܬܒܥ ܕܡܘܬܐ
ܘ ܕܢܐܡ ܒܝܢܝܢ: ܗܘ ܕܢܐܡ ܠܡܪܝܡ ܡܢ ܡܠܟܘܬܐ ܕܫܡܝܐ ܕܡܘܬܐ.
10 ܕܐܝܟ ܢܝܫܘܥ ܕܡܬܟܢܝܢ ܕܒܝܢ ܘܒܝܬ ܫܒܝܠ ܕܡܬܬܟܢܝܢ
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ܟܡܟܬܒ ܡܫܝܚܐ ܟܡܢܚܐܝܡ ܕܟܬܒܐ. ܘܟܕ ܢܟܬܒ ܠܟܡܐ
ܕܟܬܒܐ ܕܝܡ. ܘܟܕ ܐܡܟܬܒܐ ܘܡܫܡܗܐ ܘܢܟܡ ܠܗ
ܩܠܐ ܫܪܐ ܕܒܐܬܪ: ܡܢ ܡܕܡܢܐ ܡܬܟܬܒ ܡܢ ܐܡܪܐ. ܘܡܫܟܚ
ܟܬ ܫܢܐ. ܘܟܕ ܩܪܝܡ ܫܡ ܠܡܪܝܡ ܘܫܡ ܠܡܫܝܚܐ. | ܘܟܬܒ Fol. 33 b.
ܡܕܡܢܐ ܫܡܐ ܫܪܐ ܕܫܩܠܐ ܡܢ ܐܡܪܐ ❖ ܐܡܪܠܐܡܐ ܕ
ܕܒܐܬܪ ܫܠܡ: ܐܡܪ ܬܪܝܗܘܢ ܡܢ ܕܡܢܗܘܢ ܘܒܗܘܢ
ܡܢ ܕܩܡܐ ܠܘܒܗܘܢ ܕܢܬܐ ܘܢܬܒܐ ❖ ܘܠܐ ܡܢ ܫܕ
ܬܪܝܗܘܢ. ܐܝܟܐܡܢܐ ܕܘܝܗܘܢ ܡܢ ܩܡܢܐ ܠܐܢܬܐ. ܡܢ
ܕܠܐܢܬܐ ܕܐܢܬܐ ܩܡܐ ܕܩܕܡܘܗܝ ܘܒܟܠܡܐ. ܫܡܝܢ ܕ
ܫܡܝܢ ܠܠܐ ܕܟܠ ܕܟܠ ܫܪܝܐ. ܫܡܝܢ ܐܢ ܡܢܐܡܢܐ ܡܫܝܚܐ
ܕܘܡܕܡܐ ܕܝܢ: ܐܡܪ ܕܝܢܗܘ ܫܩܠܐ ❖ ܠܐ ܡܢ ܕܘܝܗܘܢ ܕ
ܫܪܝ: ܐܝܟ ܬܪܝܗܘܢ ܡܢ ܗܘܢܐ ܕܩܡܐ ܠܐܠܗܘܬܐ. ܐܝܟ ܕܢܫܬ
ܕܝ: ܩܡܐ ܠܝܫܘܥ ܕܢܢܐ ܫܘܥܡܗ: ܫܘܬܐ ܕܝ ܬܪܝܗܘ
ܕܘܡܘܬܐ ܡܫܝܚܐ. ܐܝܟܢܐ ܕܩܡܐ ܕܝ ܩܡܐ ܠܐܠܗܘܬܐ
ܡܐܠܐ ܕܢܫܬܡܗܘܢ ܕܟܬܒܐ ܠܗܠܝܢ. ܕܢܩܪܒ ܡܢ ܡ
ܕܟܬܒ ܡܫܝܚܐ ❖ ܗܐܡܪ ܠܐܠ ܡܪܝܡ ܕܟܬܒ ܕܘܡܕ ܡ
ܕܟܬܒ: ܕܝܢ ܕܡܫܝܚܐ ܩܡܐ ܠܗܢܢ. ܡܢ ܡܫܝܚܐ ܕܠ
ܡܢܢ: ܫܡ ܕܡܫܝܚܐ ܡܫܝܚܐ. ܫܢܝܢ ܕܟܬܒ ܡ
ܡܫܝܚ ܕܡܪܝ ܫܠܐ ܢܫܡܗ*. ܕܩܪܝ ܢܫܡ ܕܡ
ܕܡ ܫܢܐ: ܡܢ ܕܝܢ ܕܢܫܡܗ ܠܢܢ. ܕܠܐ ܡܫܝܚܐ ܢܫ
ܕܢܫܠ ܡܢ ܕܡ ܢܘ ܡܢ ܡܫܢܐ ܡܢܢ. ܠܗܢܢ ܕܢ ܕ

* ܡܫܝܚܐ : σ in marg.

ܕܐܝܟ ܕܠܐ ܡܬܚܙܝܢ ܠܗ ܡܢ ܒܢܝܢܫܐ ܘܠܐ ܡܫܬܡܥܝܢ ܠܗ ܡܢ ܩܠܐ ܕܒܫܡܝܐ ܗܢܐ ܐܝܟ ܕܐܝܬ ܠܗ ܡܢ ܒܪܝܬܐ ܕܥܠܡܐ ܗܢܐ

ܡܫܝܚܐ ܕܫܡܗ ܕܐܒܐ ܘܒܪܗ: ܕܝܢ ܡܢ ܫܡܝܐ ܢܚܘܢ
ܠܟ ܐܡܪܝܢ ܠܟ ܡܢܐ ܫܠܝܡ ܕܝܢܝܐܝܐ. ܫܡܗ ܕܐܒܐ ܘܒܪܗ ❊ ܠܐ
ܕܥܒܕ ܒܐܪܥܐ ܬܚܝܬܝܐ ܐܦ ܕܒܫܡܝܐ ܡܢ ܐܒܝܢ ܐܢܫܐ
ܠܩܒܠ ❊ ܒܡܕܝܢܬܐ ܕܝܢ ܐܙܬܐܡܝܢ: ܠܐܦ ܕܢܫܐܠ ܡܢܢ ܠܡܫܒܩ
ܡܕܥܡܐܝܐ ܕܝܢ ܡܢ ܟܠܡܐ ܫܡܝܢ: ܕܝܢ ܢܢܝܚ ܠܟܝܢܐ. ܢܚܝܢ Fol. 32b.
ܠܟܝܢܝܢܟ ܢܚܢܢ ܟܠܡܐ ܥܡܐ: ܫܡܝܢ ܐܡܪܝܢ ܠܟ ܟܡܐ
ܫܡܗ ܐܢܐ ❊ ܢ ܕܝ ܒܗܝܡܐ ܒܗܝܡܐ ܫܢܐ ܕܝܢܝܐܝܐ ܠܟܘ ܡ
ܕܡܟܐ. ܡܢܐ ܥܡܢܐ ܥܡܐ ܟܠܡܐ: ܐܡܪܬܝܢ ܕܢܢܐ ܢܚܢ ܫܡܝ
ܢܝܚ ܕܝܢ ܠܟ ܠܚܕܐ ܟܠܡܐ ܡܢ ܟܢܐ ܡܠܟܘܬܐ: ܥܢܝܢ ܠܟ
ܡܫܝܚܐ. ܢܚܢ ܐܦ ܢܚܢܢ ܕܫܡܗ ܡܢ ܟܠ ܟܡܐ ܕܢܝܢ ܫܡ
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ܡܠܝܐ ܡܢܟ: ܘܢܐ ܠܟ ܕܟܠ ܒܡܕܝܢ ܐܦ ܕܢܝܢ ܠܟܝܢ
ܢܚܢ ❊ ܢܝܚ ܕܝܢ ܫܡ ܠܟܝܢܝܢ. ܥܡܢ ܢܚܢ ܢܚܢ ܢܚܢ
ܥܡܢ ܒܢܢܝܢ ܒܢܝܢ ܕܢܝ. ܥܡܢ ܒܢܢ ܢܚܢ ܢ
ܢܚܢ ܫ ܕܢ ܡܢ ܡܢ ܕܢ ܕܢ ܕܢ ܕ ❊ ܢ ܢ ܢ ܢ ܢ ܢ ܢ ܢ ܢ ܢ ❊ ❊ ❊

ܕܐܒܠܐ ܡܢܟܠ. ܘܠܐ ܕܥܡ ܡܦܟܠ. ܡܫܒܚ ܕܡܟܠ ܕܡܢ ܡܢ ܟܠ
ܕܢ ܕܡܢ ܕܡܢܟܐ. ܕܡܬܢ. ܠܕܥܢܐ. ܡܢܐܝܡ. ܡܕܒܬܠܒܐ.
ܠܡܒܠܕܡ. ܥܕܐ. ܫܒܚ. ܘ. ܘ. ܘܥܕ. ܡܕܟܠܐ ܕܡܢܬܐ. |
Fol. 32 *a*. ܘܥܕ. ܐܡܢܕܘܢ. ܕܠܟܠ ܕܘܥܕ. ܫܘܬܐ ܡܢܐܝܡܢ ܡܢ
ܐܒܐ ܡܢ ܠܐܠ. ܒܐ ܫܥܐ ܕܥܒܕ ܕܥܒܕܐ. ܕܘ ܕܢܟܠܐ ❊
ܡܬܩܢ ܕܡ ܠܐܠ ܕܡܢ ܕܟܠܡ ܕܡܢ. ܡܢܢܘ ܡܢ ܐܠܐ
ܡܢ ܕܡܥܕ ܡܢ ܕܡܢ: ܡܢܢܘ ܡܢ ܕܡܢ ܡܢ ܕ
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ܕܝܢ: ܐܡܪܬ ܠܝܗܘܕܝ ܡܢܢ ܐܢܢܢ. ܠܡܠܡܐ ܕܢܦܩ
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Fol. 30 a. ܕܡܪܝܡ. ܡܪܝܡ ܕܡܫܝܚ | ܕܡܬܚܝܐ ܥܠܝܠܬܐ ܕܡܪܝܡ. ܡܪܝܡ
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ܠܒܢܝ ܟܬܒ ܡܬܩܕܫ ܐܡܬܝܬܐ ܫܡ ܕܡܬܩܕܫ ܒܟ ܒܗ ܐܦ
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ܢܒܝܐ. ܐܦܠ ܩܕܡܝܐ. ܡܢܘܢܝܐ ܕܐܚܝܐ. ܒܐܚ ܕܝ. ܫܠܝܚ ܒܐܚ
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ܡܢ ❊ ܐܢ ܡܕܡܢܝܢ ܡܢܠܟܐ ܢܬܒܝܢ ܡܢܕܝ ܐܦܐ. ܐܡܬܝ
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ܕܐܬܝܢ ❖ ܗܠܝܢ ܡܨܪܝܢ ܠܟܠܗ ܕܐܬܐ ܕܫܘܠܛܢܐ ܒܝ ܡܪܝܡܐ
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Fol. 27 b. ܒܪܝܫܝܬ. ܐܡܪ ܡܪܝ ܝܫܘܥ | ܕܬܠܡܝܕܝܗܘܢ ܕܐܢ ܢܦܠܘܢ ܠܟ ܒܫܢܐ. ܘܢܬܠܘܢ ܐܝܟ ܕܥܒܕܐ ܕܐܠܗܐ ܕܠܐ ܢܬܚܙܘܢ ܠܟ ܒܫܢܐ. ܘܢܬܠܘܢ ܐܝܟ ܕܥܒܕܐ ܕܐܠܗܐ ܕܠܐ ܢܬܚܙܘܢ ܠܟ ܒܫܢܐ. ܐܡܪ ܡܪܝ ܕܐܢ ܢܫܬܘܩ ܐܝܢܬ ܒܥܠܡܐ ܕܢܬܚܙܐ ܠܗ ܒܫܢܐ. ܗܘ ܕܢܫܬܘܩ ܐܝܢܬ ܒܥܠܡܐ ܕܢܬܚܙܐ ܠܗ ܒܫܢܐ. ܐܡܪ ܡܪܝ ܕܐܢ ܢܫܬܘܩ ܐܝܢܬ ܒܥܠܡܐ ܕܢܬܚܙܐ ܠܗ ܒܫܢܐ: ܐܡܪ ܡܪܝ ܕܫܘܒܚܐ ܕܐܠܗܐ ܕܠܐ ܢܬܚܙܐ ܠܟ ܒܫܢܐ. ܐܡܪ ܡܪܝ ܕܐܢ ܢܫܬܘܩ ܐܝܢܬ ܒܥܠܡܐ ܕܢܬܚܙܐ ܠܗ ܒܫܢܐ. ܐܡܪ ܡܪܝ ܕܐܢ ܢܫܬܘܩ ܐܝܢܬ ܒܥܠܡܐ ܕܢܬܚܙܐ ܠܗ ܒܫܢܐ: ܐܡܪ ܡܪܝ ܕܫܘܒܚܐ ܕܐܠܗܐ ܕܠܐ ܢܬܚܙܐ ܠܟ ܒܫܢܐ. ܐܡܪ ܡܪܝ ܕܐܢ ܢܫܬܘܩ ܐܝܢܬ ܒܥܠܡܐ ܕܢܬܚܙܐ ܠܗ ܒܫܢܐ. ܐܡܪ ܡܪܝ ܕܐܢ ܢܫܬܘܩ ܐܝܢܬ ܒܥܠܡܐ ܕܢܬܚܙܐ ܠܗ ܒܫܢܐ. ܐܡܪ ܡܪܝ ܕܐܢ ܢܫܬܘܩ ܐܝܢܬ ܒܥܠܡܐ ܕܢܬܚܙܐ ܠܗ ܒܫܢܐ: ܐܡܪ ܡܪܝ ܕܫܘܒܚܐ ܕܐܠܗܐ ܕܠܐ ܢܬܚܙܐ ܠܟ

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ܡܙܡܘܪ ܐܝܠܢܐ. ܡܪ. ܘܡܪܝܡ. ܡܠܟܐ ܕܝܩܪܐ. ܠܒ. ܐܝܬܝܗܘܢ. ܡܢܫܐ
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ܐܠܗܢܘܢ. ܫܠܝܚ ܢܘܢ. ܡܠܟܐ ܕܝܩܪܐ. ܕܠܘܡ. ܡܢܢܢ ܕܐܝ.
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ܐܠܗܢܘܢ. ܢܚܐ. ܘ. ܘ. ܘܡܪ. ܡܘܢ. ܘ. ܕܝܢ. 10
ܐܢ ܡܫܝܚ ܐܢܬ ܕܐ ܡܠܟܐ ܕܝܩܪܐ ܡܫܝܚܐ. ܡ. ܐܢܬ.
ܠܡܠܟ ܕܢ ܕܐܠܗܐ ܐܠܝܗ ܕܡܠܟܘܬ. ܡܢܢ. ܡܙܡܘܪ ܠܡܠܟ ܕܢ ܡܠܟܘܬ
ܠܡܠܟ. ܐܢܬ. ܡ. ܡ. ܘܡܪ. ܡܘܢ ܐܢܬ ܡܠܟ ܕܝܩܪ
ܐ ܕܢ ܐܠܗܐ. ܐܠܗ ܕܡܠܟ ܐܠܗ ܕܝܩܪ ܡܠܟ ܕܢ ܐܠܗ
ܕܝܩܪ ܕܢ. ܐܢ ܕܡܠܟ. ܡܢ ܕܝܩܪ. ܐܢ ܕܡܠܟ ܕܢ ܕܝܩܪ. 15
ܕܝܩܪ. ܡܢܢ ܐܠܗ ܡܢ ܕܝܩܪ ܕܡܠܟ ܕܢ ܕܝܩܪ ܕܡܠܟ.
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ܕܡܠܟ ܕܡܫܝܚ ܕܡܠܟ ܕܝܩܪ ❊ ܡܙܡܘܪ ܕܡܫܝܚ ܠܡܠ ❊ ܡ
ܕ. ܡ. ܘܡܪ. ܕܡܠܟ. ܕܡܠ. ܕ. ܘ. ܘܡܪ. 20
ܡ ܡܠܟ ܕܡܫܝܚ ܡܢ ܕܝܩܪ. ܡܙܡܘܪ ܕܡܫܝܚ ܠܡ
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ܒܟܬ ܡܠܟܐ ܡܫܝܚܐ ܒܪܝܟ ܡܘܡܬܐ. | ܐܡܝܢ ܐܡܝܢ ܐܡܪ ܠܟܘܢ. ܕܠܐ ܢܦܠ
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ܢܬܕܥܢ. ܡܢܘܢ ܕܐܬܐ ܠܚܝܢ ܢܢܬܐ ܡܠܟܐ: ܐܡܪ ܠܗ ܫܡܥܘܢ ܕܐܢܬ ܗܘ
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ܕܝܢ ܠܒܪܐ ܫܢ: ܒܟܡܐ ܡܒܟ. ܡܕܡܐ ܠܡܪܐ ܕܡܬܩܪ
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ܕܟ ܡܬܩܪ ܡܟ ܡܬܩ ܡܬ ܡܬ. ܡܢ ܡܬ ܡܬ ܡܬ. 20
ܡܟ ܕܒܪ: ܡܢ ܕܡ ܡܟ. ܕܡ ܡܬ ܕܡ. ܡܬ ܡܬ ܕܡ ܕܡ ܠܘ
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ܒܟ. ܡܫܝܚܐ ܒܟ ܕܝܢ ܢܬ ܡܢ ܒܟ ܢܝܚ ✣ ܡܫܝܚܐ
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Fol. 19b. ܕܢܬܢ ܕܒܟ ܡܢܢ ܡܫܬܡܥ ܕܢܬܢ. | ܠܐ ܕܢܬܢ ܕܡܢ ܕܢܬܢ ܠܗ
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ܡܬܩܪܒܝܢ ܠܡܫܝܚܐ ܘܡܫܬܡܫܝܢ ܒܗ ܡܨܝܢܝܢ ܒܬܫܡܫܬܐ ܕܡܪܝܐ ܡܬܩܪܒ
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ܠܡܫܝܚܐ : ܡܬܩܪܒ ܘܡܬܩܪܒܢܢ ܒܗܝܡܢܘܬܐ : ܘܒܝܬ ܐܦܝ ܡܝܬ
ܡܫܝܚܐ. ܠܟܠ ܕܝܢ ܡܢܗܡܢܘܬ ܕܢܫ ܗܘ ܡܬܩܪܒܢܐ ܡܫܬܘܦܐ :
ܡܢ ܢܫܡܐ ܡܨܝܢܝܢ. ܡܢ ܐܝܟ ܕܟܬܝܒ ܡܢ ܠܒܪ : ܘܘܡܪܢܐ
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ܒܪܝܬܐ. ܠܐ ܒܗܝܡܢܘܬܐ ܕܢܫܐ ܕܝܚܐ ܡܨܝܢܝܢ. ܡܫܬܢܐ ܡܫܬܢܐ
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Fol. 18b. ܡܫܝܚܐ ❊ ܡܬܩܪܒ ܕܝܢ ܕܡܬܩܪܒ | ܕܡܬܩܪܒ : ܡܫܬܡܫ ܠ
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ܒܗܝܡܢܘܬܐ. ܡܢܕܝ ܐܝܟ ܒܗܝܡܢܘܬܐ ܡܬܩܪܒܢܐ ❊ ܡܬܩܪܒ ܡܫܬܡܫ
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ܕܠܡܢ ܡܬܩܪܒܝܢ ❖

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ܡܫܝܚ ❖ ܕܐܠ ܡܢܝ ܐܠܥܐ ܡܥܒܕܢ ܠܟ ❖ ܡܪܝ ܡܢܝ ܘܡܬܕ
ܫܠܡܢܐ ܡܢ ܕܐܡܘܬܐ ܕܐܬ ܕܡܫܝܚ. ܐܠܐ ܕܝ ܢܫܬ ܕܡ
ܡܫܬܠܛܢܘܬ ܡܢܗ ❖ ܢܫܬܘܡ ܐܢܬ ܕܡܝ ܒܪܝܢܐ ܕܡܫܝ
ܕܡܪܝ ❖ ܡܪܝ ܡܢ ܐܠܥܐ ܡܥܒܕܢ ܠܟ ❖ ܡܪܝ ܡܢ ܕܡ
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ܡܫܝܚ ❖ ܡܪܝ ❖ ❖ ❖

ܐܠܝܐ ܘܥܠܬܐ ܘܐܦ ܕܡܢܝ ܡܢܬܐ. ܘܐܦ ܒܐܪܥܐ. ܘܐܦ ܒܫܡܝܐ
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5 ܕܐܪܥܐ ܗܘܝܘ ܒܗ: ܡܠܟܐ ܕܝܢ ܢܝܚܐ: ܘܐܦ ܒܟܠܗܘ ܘܐ
ܕܡܝܐ. ܘܢܝܚ ܠܝ ܥܡ ܟܠ ܡܠܟܐ ܕܡܝܐ ܕܐܬܝܠܝ
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ܕܒܗܘܢ ܕܝܢ ܢܚܬܘ ܡܢܗ ܘܐܦ ܒܟܠ ܡܠܟܘܬܝ ܕܐܬܝܠ ܒܝܡܐ.
ܗܠܝܢ ܕܝܢ ܐܢܘܢ ܕܐܬܝ ܡܠܟܘ: ܘܐܦ ܡܫܝܚܐ ܘܐܪܒܥܐ*
10 ܕܡܠܟܘ ܘܢܚܬܘ ܠܚܕܐ: ܢܥܒܕܘ ܥܡܐ ܕܫܒܥܐ ܕܡܠܟܘ.
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ܕܢܚܬ ܠܚܕܐ ܘܐܬܝ ܕܝܢ: ܫܡܐ ܕܗ ܕܐܬܝ: ܕܢܚ
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Fol. 17b. ܕܢܚܬܘܢ ܘܐܦ ܕܐܦ | ܗܘܬ ܢܝܚ ܠܡܠܟ: ܕܐ ܕܡܢ ܡܢܬ
15 ܕܡܠܟܘ ܕܡܢܬ ܕܡܢܝ. ܘܐ ܕܡܠܟ ܗ ܡܢܬ ܢܝܚ ܠܡܢ.
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ܘܠܫܢܝܐ. ܘܗܘܘ ܠܢܗܝܪܐ ܒܪܩܝܥܐ ܕܫܡܝܐ ܕܢܢܗܪ ܥܠ ܐܪܥܐ.
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ܕܡܐ ܠܡܫܠܛܐ ܒܝܘܡܐ ܘܠܠܝܐ. ܘܢܗܝܪܐ ܙܥܘܪܐ ܕܢܢܗܪ ܥܠ ܐܪܥܐ.
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ܒܨܠܡܢܢ ܐܦ ܕܡܝܘܬܢ. ܘܢܫܠܛ ܒܢܘܬܐ ܕܝܡܐ ܘܒܥܘܦܐ ܕܫܡܝܐ
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ܘܗܘܐ ܐܦ ܗܝܢܐ. ܘܚܙܐ ܐܠܗܐ ܟܠ ܕܥܒܕ ܘܗܘܐ ܛܒ ܠܚܕܐ.
ܘܗܘܐ ܪܡܫܐ ܘܗܘܐ ܨܦܪܐ ܝܘܡܐ ܫܬܝܐ.

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ܠܡܢܐ ܕܐܝܟܐ ܡܬܩܪܐ ܠܟܘܢ ܡܢ ܫܡܝܐ ܕܥܒܕܘܗܝ. ܠܡܢܐ
ܕܐܝܟ ܠܡܐ ܕܒܟܝ: ܠܐܝ ܕܢܬܬܩܝܡܘܢ ܕܒܝܢܝ: ܡܪܝܠܟ ܕܡܢ ܡܬܩܝ
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ܡܢ ܫܒܝܢܝ ܡܐܡܪܝ: ܡܬܩܪ ܕܒܝܐ ܕܡܐ ܡܫܝܚܘܢ ܕܡܫܝܚܝ:

ܒܠ ܕܒܝ ܕܥܒܝܠܐ ܕܝ: ܕܝ ܡܕ ܠܡܢ ܐܦܝ ܕܒܝܢ 5
ܡܐ ܥܒܝܠܐ ܕܒܝܢܝ: ܠܡܪܝܡ ܡܢ ܠܒܕ ܡܢ ܫܒܝܩܝ ܕܒܪܝܟܐ
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Fol. 16b. ܕܝ ܕܝ: ܠܐܝ ܡܢ | ܫܒܝܩܝ ܕܒܪܝܟܐ: ܡܐܡܪܝ ܡܐ 10
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ܒܪܝܬ ܒܪܐܫܝܬ ܒܪܐܬܐ ܕܐܠܗܝܡ ܐܬ ܫܡܝܐ ܘܐܬܪܥܐ: ܘܐܪܥܐ
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ܕܐܠܗܝܡ ܡܪܚܦܬ ܥܠ ܦܬܝ ܡܝܐ. ܘܐܡܪ ܐܠܗܝܡ ܢܗܘܐ ܢܘܗܪܐ: ܘܐܬܚܙܝ
ܢܘܗܪܐ ܕܛܒ: ܘܦܪܫ ܐܠܗܝܡ ܒܝܢ ܢܘܗܪܐ ܘܒܝܢ ܚܫܘܟܐ: ܩܪܐ
ܠܢܘܗܪܐ ܝܘܡܐ ܘܠܚܫܘܟܐ ܩܪܐ ܠܠܝܐ: ܘܗܘܐ ܪܡܫܐ ܘܗܘܐ ܨܦܪܐ ܝܘܡܐ ܚܕ: 5
ܐܡܪ ܐܠܗܝܡ ܢܬܟܢܘܢ ܡܝܐ ܬܚܘܡܐ ܘܢܦܪܫ ܡܝܐ ܡܢ ܡܝܐ: ܘܥܒܕ ܐܠܗܝܡ
ܬܚܘܡܐ ܕܐܪܥܐ ܘܠܫܡܝܐ ܕܫܡܝܐ ܥܠ ܦܬܝ ܬܚܘܡܐ ܘܗܘܐ ܐܝܟܢܐ: ܘܚܙܐ
ܐܠܗܝܡ ܛܒ ܗܘ ܕܢܗܘܪ ܠܝܡܡܐ ܘܠܚܫܘܟܐ ܩܪܐ ܠܠܝܐ ܘܗܘܐ ܪܡܫܐ ܘܗܘܐ ܨܦܪܐ ܝܘܡܐ ܚܕ: Fol. 16a.
ܐܡܪ ܐܠܗܝܡ ܢܗܘܐ ܪܩܝܥܐ ܒܡܨܥܬ ܡܝܐ ܘܢܗܘܐ ܦܪܫܐ ܡܝܐ ܡܢ ܡܝܐ: ܘܥܒܕ
ܐܠܗܝܡ ܪܩܝܥܐ ܕܫܡܝܐ ܘܦܪܫ ܐܠܗܝܡ ܪܩܝܥܐ ܕܫܡܝܐ ܘܗܘܐ ܐܝܟܢܐ: ܘܚܙܐ 10
ܐܠܗܝܡ ܛܒ ܗܘ ܕܢܗܘܪ ܠܝܡܡܐ ܘܠܚܫܘܟܐ ܩܪܐ ܠܠܝܐ ܘܗܘܐ ܪܡܫܐ ܘܗܘܐ ܨܦܪܐ
ܝܘܡܐ ܪܒܝܥܝܐ: ܐܡܪ ܐܠܗܝܡ ܢܦܩܘ ܡܝܐ ܕܬܚܘܬ ܫܡܝܐ ܠܒܕܘܗܝ ܘܢܬܚܙܐ ܝܒܫܬܐ
ܘܗܘܐ ܐܝܟܢܐ: ܘܩܪܐ ܐܠܗܝܡ ܠܝܒܫܬܐ ܐܪܥܐ ܘܠܡܟܢܬܐ ܕܡܝܐ ܩܪܐ ܝܡܐ: ܘܚܙܐ
ܐܠܗܝܡ ܛܒ ܗܘ ܕܢܗܘܪ ܠܝܡܡܐ ܘܠܚܫܘܟܐ ܩܪܐ ܠܠܝܐ ܘܗܘܐ ܪܡܫܐ ܘܗܘܐ ܨܦܪܐ ܝܘܡܐ ܚܡܝܫܝܐ: 15
ܐܡܪ ܐܠܗܝܡ ܢܦܩܘ ܡܢܘܪܝܐ ܒܪܩܝܥܐ ܕܫܡܝܐ ܕܢܦܪܫܘܢ ܒܝܢ ܝܘܡܐ ܘܒܝܢ ܠܠܝܐ
ܘܢܗܘܘܢ ܠܐܬܘܬܐ ܘܠܙܡܢܐ ܘܠܝܘܡܐ ܘܠܫܢܝܢ: ܘܢܗܘܘܢ ܠܢܘܗܪܐ ܒܪܩܝܥܐ ܕܫܡܝܐ
ܕܢܢܗܪ ܥܠ ܐܪܥܐ: ܘܗܘܐ ܐܝܟܢܐ: ܘܥܒܕ ܐܠܗܝܡ ܬܪܝܢ ܢܘܗܪܐ ܪܒܐ ܬܪܝܢ
ܢܘܗܪܐ ܪܒܐ ܠܫܘܠܛܢܐ ܕܝܘܡܐ ܘܢܘܗܪܐ ܙܥܘܪܐ ܠܫܘܠܛܢܐ ܕܠܠܝܐ ܘܟܘܟܒܐ ܙܥܘܪܐ: 20
ܘܚܙܐ ܐܠܗܝܡ ܛܒ ܗܘ ܠܡܥܒܕ ܒܗ ܬܪܬܝܗܘܢ ܫܘܠܛܢܐ: ܘܩܪܐ ܐܠܗܝܡ
ܠܢܘܗܪܐ ܕܝܘܡܐ ܠܠܝܐ ܠܡܫܠܛ ܒܝܘܡܐ ܘܒܠܝܠܐ. ܘܩܪܐ ܐܠܗܝܡ ܠܢܘܗܪܐ
ܕܢܢܗܪ ܥܠ ܐܪܥܐ ܘܠܡܫܠܛ ܒܝܘܡܐ ܘܒܠܝܠܐ ܘܠܡܦܪܫ ܒܝܢ ܢܘܗܪܐ ܘܒܝܢ
ܚܫܘܟܐ ܗܘ ܛܒ: ܘܗܘܐ ܡܪܡܝܐ ܘܗܘܐ ܨܦܪܐ ܝܘܡܐ ܪܒܝܥܝܐ: ܐܡܪ ܐܠܗܝܡ

* ܕܢܗܪܐ ܠܐ in marg.

ܡܫܬܡܥ ܕܝܢ ܠܦܐ ܕܢܦܩ ܡܢ ܟܡܐܢܝܬܐ ܕܝܢܐ ܠܡܥܒܕܐ ܀
ܡܢܡܐ ܕܫܠܡ ܫܘܦܪܐ ܫܪܐ ܫܪܐ: ܕܢܦ ܕܫܬܠܚ ܡܢܡܐ ܕܡܫܐ
ܢܦܩܬ ܫܡܡܐ ܡܢܚܢܢܐ: ܡܫܬܠܝ ܠܗ ܠܡܡܫܐ ܀ ܡܢܝܢ ܐܦ ܕܝܢ
ܢܦܩ ܢܗ ܡܡܫܐ: ܢܫܐ ܡܡܫܠܩ ܡܡܘܝܢ ܡܢܦܩ ܕܠܐ ܡܢܐ:
ܡܢܠܝܢ ܢܗ ܕܡܫܐ ܕܝܢܐ ܫܪܐ. ܢܠܐ ܕܡܫܐ ܡܚܝܢ ܢܦ ܫܪܐ 5
ܫܪܐ: ܡܢܫ ܕܝܠܗ | ܕܢܡܠܚܡܐ ܕܫܪܐ ܕܢܝܢ ܢܦܝܢ ܐܦ: Fol. 15b.
ܫܦܐ ܕܝܢ ܕܦܐ: ܐܦ ܕܢܝܠܗ ܫܡܡܡܐ ܕܡܫܐ: ܡܕܦܐ
ܡܦܡܡܐ ܕܠܦܐ ܕܡܫܐ ܕܡܫܐ. ܫܡܐ ܕܝܢ ܕܫܐ:
ܐܦ ܢܕܡܠܚܡ ܕܢ ܡܡܫ ܕܡܫ ܡܢ ܕܝܠ ܫܪܐ ܢܠܝܢ ܫܪܐ ܀
ܫܪܐ ܠܗ ܫܪܐ ܕܢܡܫ: ܐܦ ܡܢ ܡܢ ܡܝܢ ܫܦܐ ܡܡܡܢ. 10
ܡܢ ܢܪܐ ܡܡܢ ܢܡܡܫܐ ܡܪܢܐ ܫܪܐ ܕܡܪܢܢ ܀ ܡܡܢܐ
ܠܡܢܢܐ ܢܡܐ ܡܢ ܫܪܢ. ܐܢܡܢ ܡܠܠ ܡܡܫ ܡܢ ܕܡܢ
ܕܡܠܐ ܕܢܪ: ܐܡܢ ܫܪܢ. ܕܫܦܡ ܠܗ ܢܪܦܡܐ ܘܠܢ
ܢܢܢܢ ܐܢܢ ܕܡܠܐ ܕܢܪ. ܐܡܢܢ ܐܡܢ ܡܢܡܢ ܕܫܡܢ.
ܐ ܕܡܢ ܡܢ ܢܢܠ ܕܡܐ ܐܢ ܀ ܢܢ ܠܗ ܡܢ ܢܡܡܐ ܡܡܠܐ
ܫܪ. ܕܐܢ ܕܢ ܡܢ ܡܡܡܐ ܡܢ ܕܡܡܐ ܠܗ. ܕܡܡ ܠܗ ܡܠ ܫܪ ܡܐ
ܕܫܦܐ ܡܡܡ ܕܢܪ: ܢܪܢ ܡܡܡ ܕܡܢ ܫܪܐ ܕܫܦܐ ܡܡܠ
ܕܢܦܩ ܕܢܪܫ. ܕܢܪ ܠܡ ܡܢ ܡܢ ܡ ܀ ܢܠ ܡܢ ܕܫܦ
ܕܡܠܐ ܫܪܢ ܡܢ ܡ ܡ ܡ

ܡܠܟܘܬܐ. ܐܠܐ ܡܛܠܬܐ ܕܡܫܝܚܐ ܕܐܠܗܐ ܗܘܬ ܡܬܩܪܒܐ
ܠܡܠܟܘܬܐ ܫܡܝܐ ܘܡܢ ܫܘܠ ܕܫܘܝܐ ܕܡܫܝܚܐ ܡܬܩܪܒ ܡܬܩܪܒܐ
ܡܠܟܘܬܗ ܫܘܝܐ ܕܐܠܗܐ ܡܢܐ ܡܠܟܘܬܐ: ܫܘܝܐ ܐܝܟܢܐ. ܕܡܢܐ
ܕܐܠ ܡܘܬܐ ܐܝܟ ܡܬܝܐ. |

Fol. 15*a*.

ܡܢ ܡܢܐ ܗܘ ܕܡܫܝܚܐ ܕܥܠܡܐ. ܫܠܡ ܫܘܠ ܐܠܗܐ
ܡܢܐ. ܕܢܢܐ ܫܘܡ. ܐܡܪܘܢ ܐܦܘ ܐܦ ܗܘ ܕܡܫܝܚܐ ܕܥܠܡܐ.
ܕܡܢܐ ܐܦ ܡܢܐ ܕܡܘܡܐ ܕܢܢܐ ܐܝܟܢܐ ܡܢ ܡܠܟܘܬ ܐܠܗ
ܘܐܦܘܬܗ: ܥܡܐ ܐܠܗ ܕܡܫܝܚ. ܐܦܠܐ ܕܢܢ ܦܘܬ. ܐܡܪܘܢ
ܡܢ ܕܫܘܝ ܐܝܟ ܕܡܘܡܐ ܕܢܢ. ܗܘ ܐܠܗ ܡܢ ܕܐܠܗ
ܐܠܗܐ ܕܡܘܡܐ ܡܠܟܘܬ: ܫܘܝ ܐܠܗ ܐܠܗܐ ܠܫܠܡ ܕܢܢ ܡܘܡܐ
ܐܦܐ ܥܡܘܢ ܐܦܘ ܡܢܐ ܕܡܫܝܚ. ܕܐ ܫܘܝܐ ܠܫܠܡ. ܐܦܐ
ܐܠܗܐ ܐܘ ܡܢܐ ܐܠܗ ܕܫܠܡ. ܐܘ ܕܐܦܐ ܕܫܠܡ ܕܡܫܝܚ
ܥܡܘܢ. ܕܐ ܫܘܝܐ ܥܡܢ ܐܠܗ ܐܠܗ ܕܡܢ ܐܠܗ ܡܢ ܕܡ
ܥܡܢ ܐܘ ܡܢܐ ܐܠܗ ܕܫܠܡ ܐܠܗ ܕܡܢ ܐܠܗ ܡܢ ܕܡ
ܕܐܠܗ ܕܡܘܡܐ: ܡܢ ܡܢ ܕܥܡܐ ܕܡܘܡܐ ܡܠܟܘܬ ܕܡ
ܡܢ ܕܐܠܗ ܕܡܢ ܕܫܠܡ ܕܐܠܗ ܡܢ ܕܡ ܕܐܠܗ ܡܢ ܕ
ܕܡܢ ܕܐܠ ܡܢ ܕܡ ܕܡ ܕܡ ܕܡ ܕܡ ܕ
ܡܢ ܕܐ ܕܡ ܕ ܕ ܕ

ܠܡܐ: ܡܢ ܡܕܡܐ ܕܠܐ ܢܚܝܐ ܢܝܚܐ ܕܢܦܫܐ ܕܢܦܫܐ ܕܝܢ
Fol. 14 b. ܕܡܬܩܪܒܝܢ ܠܒ ܕܫܡܝܐ: ܘܠܐ ܕܠܡܐ ܕܝܢ ܢܫܬܒܚ ܢܦܫܐ | ܕܡܬܩܪܒܝܢ ܠܗ
ܕܢܚܠܝܢܢܝܗ ܠܡܢܫܐ ܕܝܢ: ܡܢܘ ܕܝܢ ܕܢܬܒܝܢ ܠܗ ܡܢܗ ܕܡܚܠܦܝܢ
ܡܢܝܢܝܢ: ܐܝܟܕ ܡܢ ܕܢܐ ܕܢܦܩ ܢܚܝܢ: ܡܢܝܢ
ܕܢܬܒܝܢ ܡܢܝܢ ܕܫܡܝ. ܡܢ ܫܡ ܢܫܬܒܚ ܢܝܚܐ ܘܠܐ ܕܢܬܒ ❊ 5
ܢܚܝܢ ܕܝܢ ܫܡ ܕܝܢ ܢܝܚܐ ܕܢܚܝܢ ܡܢ ܡܢܝܢ: ܡܢܝܢ ܕܡܢ ܡܢ
ܫܡܝ: ܢܫܬܒܚ ܕܢܚܢܢܐ ܢܝܚܐ ܕܢܬܒ ܢܘ ܕܢܬܒ ܢܝܚ
ܢܚܡܝܢ ܠܗ ܕܢܬܒ ܕܢܚܢ. ܘܠܐ ܕܢܚܡܝܢ
ܢܚܢܢ ܕܝܢ ܕܢܚܝ ܕܢܚ ܫܡ: ܢܚܢ ܕܢܚ ܕܢܚ ܢܝܚܢ
ܢܚܢ: ܘܠܐ ܕܢܚ ܢܚ ܢܚܝܢ ܢܝܚ ܢܚ ܢܚ ❊ 10
ܢܚ ܕܢܚ ܢܚ ܢܚ ❊ ܢܚ
ܠܗ ܕܢ ❊ ܢܚ ❊ ܢܚ ❊ ❊ ❊

Fol. 14a. ܘܢ ܕܡܫܝܚܐ ܡܠܟܐ | ܡܢܬܝ ܒܪܝܬܐ. ܘܟܕ ܫܡܥܘܢ ܟܐܦܐ ܕܡܠܠ ܠܗ
ܘܠ ܕܫܡܥܘܢ ܫܡܥܘܢ ܒܪܝܘܢܐ ܗܘܐ ܫܡܗ. ܐܦܠܐ ܫܡܗ ܫܡܥܘܢ ܟܐܦܐ ܗܘܐ
ܡܢܝ. ܡܛܠ ܕܠܐ ܢܗܘܝܢܢ ܬܪܬܝܢ ܒܗ ܫܡܝܢܐ ܡܢܝ ܕܢܬܝ
ܐܡܝܢܐ: ܫܡܥܘܢ ܡܢܠܟܐ ܕܫܪܝܪܐ ܕܫܪܝ ܘܐܡܪ ܠܗ ܫܪܪܐ ܕܐܝܟ ܕܐܝܬ ܠܝ ܕܝܢ ܕܢܬܝ
ܢܛܠܗ ܫܡܥܘܢ ܕܫܡܥܘܢ: ܕܫܡܥܘܢ ܕܡܬܬܩܪܐ ܕܫܡܥܘܢ ܕܟܦܐ ܕܐܝܟ ܕܐܝܬ
ܫܪܪܐܝܐ ܘܐܡܪ ܠܗ ܫܪܪܐ ܕܐܝܟ ܕܡܬܬܩܪܐ ܕܫܡܥܘܢ ܕܟܦܐ ܕܐܝܟ ܕܐܝܬ
ܕܫܡܥܘܢ ܕܫܡܥܘܢ ܕܡܬܬܩܪܐ ܕܫܡܥܘܢ ܕܟܦܐ ܕܐܝܟ ܕܐܝܬ ܠܗ ܕܝܢ ܕܢܬܝ
ܕܐܝܬ ܠܗ ܕܝܢ ܕܢܬܝ ܕܫܡܥܘܢ ܕܟܦܐ ܕܐܝܟ ܕܐܝܬ ܠܗ ܕܝܢ ܕܢܬܝ
ܕܫܡܥܘܢ ܕܟܦܐ ܕܐܝܟ ܕܐܝܬ ܠܗ ܕܝܢ ܕܢܬܝ ܕܫܡܥܘܢ ܕܟܦܐ ܕܐܝܟ ܕܐܝܬ
ܠܗ ܕܝܢ ܕܢܬܝ ܕܫܡܥܘܢ ܕܟܦܐ ܕܐܝܟ ܕܐܝܬ ܠܗ ܕܝܢ ܕܢܬܝ ܕܫܡܥܘܢ
ܕܟܦܐ ܕܐܝܟ ܕܐܝܬ ܠܗ ܕܝܢ ܕܢܬܝ ܕܫܡܥܘܢ ܕܟܦܐ ܕܐܝܟ ܕܐܝܬ ܠܗ

לֵב בְּעוֹבֵד אֱלֹהִים ׀ וְשֹׁחֵט לְמוֹ זֶבַח שָׁוְא׃ וְגַם אֲנִי אֶחֱזֶה
בְּמַלְאָכַי בְּיוֹם אֲרַגְּמִי אֶת־אֲרוּכָתִי׃ אֲשֶׁר אָמְרוּ לְמַעַן
יָבוֹא אֶל־מִקְדָּשׁוֹ אֲדוֹן אֲשֶׁר אַתֶּם מְבַקְּשִׁים וּמַלְאַךְ הַבְּרִית
אֲשֶׁר אַתֶּם חֲפֵצִים הִנֵּה בָא אָמַר יְהוָה צְבָאוֹת׃ וּמִי מְכַל־
כִּי הוּא עֹמֵד לְרָאוֹת בְּהֹפִיעוֹ כִּי־הוּא כְּאֵשׁ מְצָרֵף וְכַבֹּרֶת
מְכַבְּסִים׃ וְיָשַׁב מְצָרֵף וּמְטַהֵר כָּסֶף וְטִהַר אֶת־בְּנֵי לֵוִי
וְזִקַּק אֹתָם כַּזָּהָב וְכַכֶּסֶף וְהָיוּ לַיהוָה מַגִּישֵׁי מִנְחָה
בְּצֶדֶק׃ וְעָרְבָה לַיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלִָם כִּימֵי עוֹלָם
וּכְשָׁנִים קַדְמֹנִיּוֹת׃ וְקָרַבְתִּי אֲלֵיכֶם לַמִּשְׁפָּט וְהָיִיתִי מָהִיר
בָּעֵד כַּשָּׁפִים וּבָעֹנְפִים וּבְעֹשְׁקֵי שְׂכַר שָׂכִיר אַלְמָנָה וְיָתוֹם
וְהַטִּי גֵר וְלֹא יָרֵאוּנִי אָמַר יְהוָה צְבָאוֹת׃ כִּי אֲנִי יְהוָה לֹא
שָׁנִיתִי וְאַתֶּם בְּנֵי יַעֲקֹב לֹא כִלִּיתֶם׃ לְמִימֵי אֲבוֹתֵיכֶם סַרְתֶּם
מֵחֻקַּי וְלֹא שְׁמַרְתֶּם שׁוּבוּ אֵלַי וְאָשׁוּבָה אֶל־יְהוָה צְבָאוֹת
אֲמַרְתֶּם בַּמֶּה נָשׁוּב׃ הֲיִקְבַּע אָדָם אֱלֹהִים כִּי אַתֶּם קֹבְעִים
אֹתִי וַאֲמַרְתֶּם בַּמֶּה קָבָעְנוּךָ׃ הַמַּעֲשֵׂר וְהַתְּרוּמָה׃ בָּאֲרוּרָה
אַתֶּם נֹקְבִים וְאֹתִי אַתֶּם קֹבְעִים הַגּוֹי כֻּלּוֹ׃ הָבִיאוּ אֶת־
הַמַּעֲשֵׂר אֶל־בֵּית הָאוֹצָר וּיהִי־טֶרֶף בְּבֵיתִי וּבְחָנוּנִי נָא
בָּזֹאת אָמַר יְהוָה צְבָאוֹת אִם־לֹא אֶפְתַּח לָכֶם אֶת־אֲרֻבּוֹת
הַשָּׁמַיִם וַאֲרִיקֹתִי לָכֶם בְּרָכָה עַד־בְּלִי דָי׃ וְגָעַרְתִּי בָעֹכֵל
וְלֹא יַשְׁחִת לָכֶם אֶת־פְּרִי הָאֲדָמָה וְלֹא תְשַׁכֵּל לָכֶם הַגֶּפֶן
בַּשָּׂדֶה׃ וְאָמְרוּ אֹתָכֶם כָּל־הַגּוֹיִם כִּי־אַתֶּם תִּהְיוּ אֶרֶץ חֵפֶץ
אָמַר יְהוָה צְבָאוֹת׃ חֲזַקוּ עָלַי דִּבְרֵיכֶם אָמַרְתֶּם מַה־נִּדַּבְּרְנוּ
עָלֶיךָ׃ אָמַרְתֶּם שָׁוְא עֲבֹד אֱלֹהִים וּמַה־בֶּצַע כִּי שָׁמַרְנוּ
מִשְׁמַרְתּוֹ וְכִי הָלַכְנוּ קֹדֵרִים לִפְנֵי יְהוָה צְבָאוֹת׃ וְעַתָּה
אֲנַחְנוּ מְאַשְּׁרִים זֵדִים גַּם נִבְנוּ עֹשֵׂי רִשְׁעָה גַּם בָּחֲנוּ אֱלֹהִים
וַיִּמָּלֵטוּ׃ אָז נִדְּבְרוּ יִרְאֵי יְהוָה אִישׁ אֶל־רֵעֵהוּ וַיַּקְשֵׁב יְהוָה
וַיִּשְׁמָע וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו לְיִרְאֵי יְהוָה וּלְחֹשְׁבֵי שְׁמוֹ׃
וְהָיוּ לִי אָמַר יְהוָה צְבָאוֹת לְיוֹם אֲשַׁר אָנִי עֹשֶׂה סְגֻלָּה
וְחָמַלְתִּי עֲלֵיהֶם כַּאֲשֶׁר יַחְמֹל אִישׁ עַל־בְּנוֹ הָעֹבֵד אֹתוֹ׃
וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לָרָשָׁע בֵּין עֹבֵד אֱלֹהִים לַאֲשֶׁר
לֹא עָבָדוֹ׃ כִּי הִנֵּה הַיּוֹם בָּא בֹעֵר כַּתַּנּוּר וְהָיוּ כָל־זֵדִים
וְכָל־עֹשֵׂי רִשְׁעָה קַשׁ וְלִהַט אֹתָם הַיּוֹם הַבָּא אָמַר יְהוָה
צְבָאוֹת אֲשֶׁר לֹא־יַעֲזֹב לָהֶם שֹׁרֶשׁ וְעָנָף׃ וְזָרְחָה לָכֶם
יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפָיהָ וִיצָאתֶם וּפִשְׁתֶּם
כְּעֵגְלֵי מַרְבֵּק׃ וַעֲסִתֶּם רְשָׁעִים כִּי־יִהְיוּ אֵפֶר תַּחַת כַּפּוֹתֵיכֶם
בְּיוֹם אֲשַׁר אָנִי עֹשֶׂה אָמַר יְהוָה צְבָאוֹת׃ זִכְרוּ תּוֹרַת מֹשֶׁה
עַבְדִּי אֲשֶׁר צִוִּיתִי אֹתוֹ בְחֹרֵב עַל־כָּל־יִשְׂרָאֵל חֻקִּים וּמִשְׁפָּטִים
הִנֵּה אָנֹכִי שֹׁלֵחַ לָכֶם אֵת אֵלִיָּה הַנָּבִיא לִפְנֵי בוֹא יוֹם יְהוָה
הַגָּדוֹל וְהַנּוֹרָא׃ וְהֵשִׁיב לֵב אָבוֹת עַל־בָּנִים וְלֵב בָּנִים עַל־
אֲבוֹתָם פֶּן־אָבוֹא וְהִכֵּיתִי אֶת־הָאָרֶץ חֵרֶם׃

ܐܒܝ ܕܝܢ ܀ ܗܘܐ ܠܒܪܝ ܕܝܢ ܢܦܫܟܘܢ ܠܟܝܠܗ ܕܢܬܒܪܟ
ܠܡܪܝ ܡܢܘ ܕܝܢܝܢܘܢ ܕܢܕܥܘܢ ܠܟܝ. ܘܢܒܪܝܪ ܡܢܘ ܠܟܝ ܘܢܦܫܟ
ܢܒܪܝܢܗ. ܢܗܦܟܘܢ ܕܝܢ ܠܡܫܝܚ. ܕܝܢ ܐܐܒܝܢ ܡܢܘ ܀ ܠ
ܗܘܠ ܡܢ ܠܢ ܡܚܕܝܢܝܢ ܢܗܝܡ. ܕܗܘܐ ܘܐܦ ܠܟܝܢܢ
ܢܘܡܐ ܕܝܢܝܢ ܗܘܝ. ܘܐܦ ܡܚܕܝܢ ܕܡ ܡܠܐܟ ܡܢ ܡܢ ܕܝ
ܠܕܝܢ ܀ ܘܡܝ ܗܘܝ ܕܝ ܐܢܘܢ ܢܗܝܡܢܗ ܕܡܬܩܝܡ ܠܢܢ. ܡܬܩܝܡ
ܢܝܠܬ ܕܡܫܝܚܐ ܠܐܗ ܕܡܪܝ ܕܝܢ. ܠܐ ܕܡܫܬܠܛ ܢ
ܕܝܢܝܢ ܀ ܠܐ ܕܝ ܡܬܩܪܒܝܢ ܠܐ ܕܡܬܩܪܒ ܡܬܩܪܒ ܀ ܠܐ
ܡܬܩܪܒ ܕܝ ܠܐ ܡܬܩܪܒ ܕܝ ܡܬܩܪܒ. ܗܝ ܕܝ ܡܬܩܪܒ ܕ
ܡܬܩܪܒ ܀ ܡܬܩܪܒ ܕܝ ܡܬܩܪܒ ܕܝ ܡܬܩܪܒ ܕ
ܡܬܩܪܒ ܀ ܡܬܩܪܒ ܕ ܡܬܩܪܒ ܕ

ܕܡܬܝܢ ܥܕܡܬܐ ܕܠܝܠܐ ܡܬܩܪܒܝܢ ܥܠܝܗ ܡܠܟܐ ܒܪܝܫܐ.
ܕܡܬܩܪܒ ܠܡܬܝܢ ✣ ܘܐܡܪ ܠܗܘܢ ܡܢܐ ܐܢܬܘܢ ܕܡܬܝܢ: ܘܐܡ
ܢܚܘܢ ܡܢ ܡܠܟܐ ܕܝܢ. ܡܫܬܐ ܡܠܟܐ. ܟܕ ܢܝܡ ܡܢܐܝܠܐ ܡܠܟܐ ܡܢ
ܩܕܡܝܐ ܕܢܚܘܢ: ܕܢܡܪ ܢܫܬܘܡܘܢ ܢܫܬܘ ܡܢܘ ܡܢܝܢ ܕܡܫܝܚ ✣
ܡܠܟܐ ܕܐܦ ܡܢܐ: ܠܡܢܚܘ ܠܗ: ܐܡܪ ܡܢܝܢ ܡܠܟܐ ܕܝܢ ✣ ܐܡܪ
ܐܢܐ ܕܡܫܝܚ ܐܢܐ ܡܢ ܫܡܝܐ. ܗܘ ܕܡܫܝܚ ܡܠܟܐ ܕܝܢ.
ܡܠܟܐ ܕܡܢ ܡܢܘ ܡܢ ܡܠܟܐ: ܡܢܝ ܗܘ ܡܠܟܐ ✣ ܡܢ ܡܠܟܐ
ܕܡܫܝܚ ܡܢ ܡܠܟܐ ✣ ܡܢ ܡܠܟܐ ܕܝܢ ✣ ܡܢ ܡܠܟܐ ✣ ܡܢ ܡܠܟܐ
ܕܡܫܝܚ ✣ ܡܢ ܡܠܟܐ ✣ ܡܢ ܡܠܟܐ

ܒܗ ܥܕܝܢ ܡܫܝܚܐ ܥܒܕܘܗܝ ܡܫܬܢܐ ܘܐܡܪ ܠܗܘܢ ܬܘܒ
ܡܫܬܩܠܝܢ ܠܝܢ.

ܐܠܐ ܡܢܐ ܕܡܫܬܠܛ ܒܫܘܪܐ ܕܫܡܝܐ ܕܡܫܬܒܚ ܠܡܪܝܐ
ܕܥܠܡܐ ܕܢܩܠܝܢ ܟܘ ܥܒܕܝܗܝ. ܐܠܐ ܡܢܐ ܕܝܢ ܐܢܬ ܕܫܢܐ
ܕܢܩܠܝܢ ܥܒܕܝܗܝ ܥܠܡܐ ܠܡܕܝܢܐ ؛ ܕܓܐ ܫܠܝܡ ܬܘܒ ܕܥܒ
ܡܢ ܕܫܘܝ ܥܒܝܕ ܒܝܢ. ܥܒܘܪ ܐܢܬ ܡܢ ܕܐܬ ܫܕܪܬܐ ܠܡܪܝ
ܕܡܬܩܪܝ ܒܝܢ ؛ ܐܝܟܐ ܕܝܢ ܐܢܬ ܦܘܩܕܢ : ܒܕܝܢܐ. ܘܐ
ܐܡܘܬܐ ܠܝܬ ܕܝܢܐ ܫܠܝܡ : ܟܕ ܫܠܝ ܐܪܝܐ ܕܥܒܕܬ ܥ
ܒܫܘܬܐ ؛ ܒܕܘܬܐ ܫܠܝܡ ܫܪܝܐ ܕܐܘܪܚܐ ܡܢ ܡܠܟܘܬܐ ܒ
ܡܕܝܢܬܐ : ܫܪܝܐ ܘܐܦ ܡܫܬܐ ܫܪܝ ܕܢܩܠܝܢ : ܐܠܐ ܐܝܟ ܐܢܬ
ܒܝܬ ؛ ܕܠܐ ܕܝܢ ܡܠܟܘܬܐ ܕܫܡܝܐ : ܡܢ ܕܢܫܬܪ ܐܢܬ
ܡܢܬ ܕܝܢ : ܐܘ ܕܝ ܕܗ ܒܝܬ ܡܠܟܘܬܐ ܕܫܡܝܐ : ܡܢ ܕܢܐ ܠܕܥ
ܠܡܠܟܘܬ ܥܒ ܐܝܟ ܕܢܩܠܝܢ ؛ ܐܘ ܕܝ ܒܝܬ ܫܠܝܡ ܠܗ ܥܒ
ܥܒ ܕܘܡܝܐ. ܡܢܕܥ ܥܒ ܫܪܝܐ ܫܠܝܡ ܡܢ ܐܪܝܐ ܕܢܩܠ
ܠܗ ܥܒ ܒܝܬ. ܡܢܕܥ ܥܒ ܫܪܝܐ ܫܠܝܡ ܡܢ ܐܪܝܐ ܕܢܩ
ܡܢܬܐ: ܕܒܝܢܐ ܡܢܘ ܥܒܕ ܠܡܢܬܐ ܕܡܘܬܐ ؛ ܫܪܝ ܡܢ
ܠܗ ܫܠܝ ܠܡܠܟ ܕܡܢܐ ܡܢ : ܕܡܘܬ ܕܝܢ ܕܡܠܟ ܡܢ
ܠܗ ܥܒ ܒܝܬ. ܡܢܕܥ ܥܒ ܫܪܝ ܫܠܝ ܡܢ ܐܪܝ ܕܢ

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ܕܠܡܢܘܢ ܕܒܡܕܝܢܬܐ ܡܬܩܪܒܝܢ ܡܠܟܘܬܐ ܕܢܦܫܐ: ܐܦܠܘܢ
ܕܡܢܘܢ ܕܒܕܝܠܝ: ܐܦܠܘ ܠܡܚܝܕܝ ܡܕܝܢܬܐ ܠܐ ܡܫܬܠܝܢ:
ܕܢܦܫ ܕܠܐ ܢܕܝܥܐ ܡܠܬܐ ܕܐܦܣܘ ܗܘܝܘ ܕܝܢ ܕܢܕܥ ܡܠܬܐ
ܕܡܫܬܠܝ ܒܕܝܢܐ ܕܐܦܣܘ: ܐܦܢ ܡܕܝ ܢܕܥܢ ܢܬܩ ܠܡܐ ܡܢ ܡܐ
ܕܢܫܬܐ: ܡܢܐ ܕܝܢ ܡܢ ܡܚܝܕܢܐ ܕܢܫܬܐ ܡܢ ܕܝܢܐ ܕܢܕܥܘ. ܕܐ 5
ܡܬܝܒ ܕܐ ܢܩܛܠ ܢܩܛܠ: ܕܐ ܡܢ ܕܢܫܬܡܥ ܒܝ ܒܩܫܬܐ: ܡܬܝܒ
ܡܢ ܡܕܡܬܢܐ ܡܬܩܛܠܢ ܢܩܛܠܝܢܘܢ ܠܡܢܐ: ܕܐ ܒܕܝܢ ܡܐ:
ܕܢܫܬܐ ܕܢܝܚܘܬ ܡܢܝܚܘܬ ܡܢ ܕܝܢ ܕܢܫܘܢ ܡܚܝܢܘܬ ܕܢܫܬܐ:
ܕܢܫܬܐ ܕܢܝܚܘ ܕܢܝܚܘ ܡܚܝܢ ܕܝ ܡܢ ܕܢܫܘ ܡܚܝܢ ܕܢܫܬܐ ❖ ܡܢ
ܕܢܫܬܐ ܕܢܝܚܘ ܕܢܝܚܘ ܕܢܫ ܕܢܫ ܕܢܫ ܕܢܫ ❖ ܡܢ ܕܢ ܕܢ ❖ ܡܢ 10
ܕܢ ❖ ܕܢ ❖ ❖ ❖

ܡܬܠܐ: ܡܢ ܟܠܡܐ ܕܡܫܝܚܐ ܡܬܝܠܝܢ ܒܗ. ܕܝܠܗܝܢ ܠܟ
ܒܥܝܢܐ ܡܬܠܐ ܠܗ ❊ ܐܝܟܢܐ ܐܡܪ: ܕܒ ܫܘܐ ܡܬܠܐ ܐܬܬܝܗܒ
ܒܫܒܝܠܝܢ: ܐܚܘܬܐ ܕܫܡܝܢܐ ܕܟܕܒܝܢ ܡܬܠܐ ܕܐܬܬܡܢܐ. ܫܒܝܠ ܐܝܟ ܡܕ
ܕܒ ܟܬܒ ܕܬܪܥܡܢ ܠܕܩܢܝܐ ܡܬܠܐ ܕܫܠܝܡܐ ❊ ܐܡܪܬ
5 ܕܝܢ ܕܝܡܝܠ ܡܬܠ. ܐܦܝܢܐ ܕܝܠܗܝ ܠܟ ܐܝܠܝܢܐ ܡܢ ܕܝܢ
ܠܟ ܠܒܪܝܬ ܥܠܡܐ: ܐܦܠܝܓ ܠܗ ܐܫܬܐܠ ܡܕܝܢܬܐ ܐܦܝܪ:
ܐܦܝܢܕ ܐܝܟ ܠܗ ܒܪܝܬ. ܐܝܟܐ ܐܡܪܝܢ ܕܝܢܝܐ ܫܠܝܡ ܡܕܝܢܬܐ
ܕܒܪܝܬܐ: ܕܒܪܝܢ ܕܝܢ ܡܢ ܡܕܝܢܬܐ ܫܢܐ ܕܒܪܝܢ. ܐܦܠ ܫܘ ܕܡܪܝܬܐ
ܕܡܫܝܚܐ ܐܦܠܝܓ ܠܗܘܢ. ܐܝܟܝܠܗ ܡܬܝܠܝܢ. ܐܦܝܢ ܠܕܠܗܘ
10 ܕܡܬܬܝܗܒ. ܠܡܢܗ ܕܝܢ ܠܐ ܠܗܘܢ ܡܕܝܢܬܐ. ܐܠܐ ܡܢ ܡܪܝܬܐ
ܕܡܫܝܚܐ ܕܡܢ ܫܠܝܡ ܡܕ ܫܠܝܡ ܠܗܘܢ. ܠܟܝ ܢܦܠܝ
ܕܒܪܝܬܐ ❊ ܡܬܬܐ ܕܝܢ ܡܬܬܝܢܐ ܡܢܝܢ ܠܟ: ܕܢ ܕܡܫܝ
ܐܦ ܡܢ ܫܠܝܡ ❊ ܐܝܟܠܐ ܐܡܝܢܐ ܕܢܬ ܠܒ ܡܦܩܢܝܢ
ܕܠܫܠܝ ܐܬܝܢ ܕܡܫ. ܢܢܐ ܠܗܘܢ ܠܕܠܗܘ ܕܒܪܝܬܐ. ܡܢܐ ܕܝ
15 ܠܡܫܝܚܐ ܐܠܝܢܝܢܐ ❊ ܡܝܠܐ ܕܒܝܢܝܢܐ ܫܢܝ ܠܗܘܢ ܠܡܠܗ
ܕܡܫܝܚ ܐܡܪܢܝ ܕܠܥܠ. ܐܦܫܝ ܒܝܢܬ ❊ ܐܢܬܝ ܐܡܪ ܡܬܬ Fol. 11 b.
ܡܫܝܚ ܟܠ ܕܝܢ ܕܝܢܐ ܒܡܐ: ܕܚܘܬ ܠܗ ܕܝܢܐ ܫܢ
ܠܡܫܝܚ ܕܢܦܠ ܫܠܝܡ ܠܗܘܢ ܡܬܬܝܗ: ܡܝܢ ܡܢ ܫܢ
ܕܡܬܝܢ ܠܐ ܫܢ ܕܝܢ: ܫܢܬ ܐܦ ܠܡܢ ܕܡܬܝ ܡܬܬ
20 ܒܡܐ ܡܬܬ ܡܝܢ ܡܢܝ ܟܠ ܕܝܢ ܡܫܝܚ. ܐܢܬ
ܒܡܫܝܚ ܕܡܫܝܚ ܕܢܡ: ܕܡܬܬܝܠܝ ܠܗܘ ܕܝ ܠܡܬܬܝܢ
ܕܢܦܫ: ܡܬܬ ܐܡܪ ܠܗ ܢܦ ܕܢܦ. ܠܟܢܐ ܫܢ
ܫܢ ܫܢ ܡܢ ܢܫܝܢ ܡܢ ܕܝܠܗ ❊ ܐܦ ܠܗ ܕ
ܡܪܝܬ: ܡܬܬ ܫܢ ܠܗ ܫܢ: ܡܬܝܠܬ ܐܦ ܕܡܬ ܕ

ܕܡܬܩܪܒ ܠܗ ܡܢ ܟܠܗܘܢ ܒܢܝܢܐ ܕܥܡܗ ܕܐܠܗܐ ܘܡܬܩܪܒܝܢ ܠܗ ܟܠ
ܒܝܬ ܩܕܝܫܐ ܕܐܝܬ ܒܗ ܡܢ ܟܠ ܡܕܝܢܬܐ ܕܐܬܝܐ ܠܘܬ ܡܠܟܐ ܕܫܡܝܐ.
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ܘܢܢܢ ܕܡܬܚܙܝܢ: ܗܠܫܢܐ ܕܡܬܝܗܒ ܠܟܝ ܠܒܢܝܢ: ܡܢ
ܡܫܬܡܥܢܐ ܘܡܢ ܐܝܟ ܡܐܢܐ ܕܢ ܫܢܢ. ܡܫܝܚ ܠܫܢܐ ܕܡܬܚܙܝ
ܡܢܗܝܢ ܕܠܟܝ ܕܒܟܝ ܕܢܦܫܐ. ܐܢܐ ܗܘ ܒܟ ܡܢ ܕܢܦܫܐ
ܕܢܦܫ: ܠܐ ܐܝܟ ܠܟ ܡܢ ܕܢܦܫܐ ܡܢ ܕܢܦܫ ܡܬܚܙܝ ܡܬܝ ܐܡܪܬ:
ܠܟܝ ܡܢ ܕܢܦܫ ܕܢܦܫ ܡܫܬܡܥܢܐ ܕܡܬܚܙܝ ܕܢܦܫ ܕܢܦܫ
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ܕܢܦܩܘܢ ܡܢܗܘܢ ܚܕܐ ܒܬܠܬܐ ܕܡܬܩܪܒܝܢ ܠܡܫܝܚܐ ܘܠܡܪܝܡ ܐܡܗ ܕܝܫܘܥ ܗܘܬ ܡܫܬܡܥܐ ܠܗ ܠܡܪܝܡ ܕܢܫܬܘܩܢ ܠܗ ܡܢ ܡܪܝ ܒܪܗ ܕܐܠܗܐ ܕܢܬܩܝܡ ܒܗ ܡܠܟܘܬܐ ܕܫܡܝܐ ܘܐܪܥܐ ܘܐܡܪ ܠܗ ܡܪܝ ܐܝܟ ܕܒܥܝܬ ܠܡܫܬܘܬܐ ܕܒܪܬ ܐܢܫ ܠܐ ܝܕܥ ܠܗ ܡܢ ܠܝܠ

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ܕܐܦܣܩܘܢ ܡܝܬܝܡܐ ܐܡܪܐ ܕܡܫܝܚܐ. ܡܟܬܒܐ ܕܡܟܬܒܢܐ ܡܫܬܟܚܬܐ
ܟܬܒ. ܐܦ ܕܟܬܒܒܢܐ ܡܢ ܟܬܒܬܐ ܕܐܪܡܝܐ ܕܡܫܝܚܐ. ܡܟܬܒܐ
ܗܘܝ ܒܗ ܫܠܡ: ܡܢ ܟܬܒܐ ܕܐܪܡܝܐ ܕܡܫܝܚܐ ܐܝܬܝܗܝ
ܡܦܩܢ: ܘܒܗ ܫܠܡ ܠܡܒܪܟ ܘܠܡܗܘܐ ܕܫܘܢܐ ܕܒܝܬ 5
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ܒܟܠܗܘܢ. ܡܬܝܢ ܗܘܝ ܕܝܢܐ ܕܒܡܫܝܚܐ ܐܝܬܝܗܝ ܕܫܘܢܐ
ܕܡܠܟܘܬܐ: ܐܦ ܕܡܠܟܘܬܐ ܗܝ ܕܠܡܘܡܐ ܕܠܐ ܡܬܡܠܝ: ܐܦ ܢܚ
ܐܢܐ ܡܬܟܢܝܢ ܐܝܬ ܠܟܘܢ ܕܐܦ ܕܐܢܐ. ܡܢ ܫܠܡ ܐܢܐ 10
ܡܬܟܢܝܢ ܠܟܘ ܕܢܚܝܐ ܢܫܐ ܢܫܐ ܡܫܝܚܐ ܡܫܝܚܐ ܕܡܦܩܢ: ܐܝܟ
ܕܢܝ ܗܘܝ ܠܡܫܕ ܕܢܚ ܡܝܬܝ ܡܝܬ ܡܢ ܫܡܝܐ: ܐܦ ܡܢ
ܡܫܝܚܐ ܡܢ ܕܢܚ: ܢܚ ܡܬܟܢܝܢ ܠܡܗܝܡܢܘܬܐ ܕܟܠܗܘܢ ܕܢܚ:
ܫܠܡ ܐܢܐ: ܡܬܟܢ ܠܡܗܝܡܢܘܬܐ ܕܟܠܗܘܢ ܕܢܚ: ܢܚ ܐܦ
ܒܟ ܗܘ ܕܡܝܗܒܬܐ ܕܒܡܕܝܢܬܐ ܕܫܡܝܐ ܐܦ ܒܗ ܫܠܡ 15
ܕܢܚ: ܐܢܐ ܕܒܫܡܗܘܢ ܕܢܫܠܝ ܕܡܝܗܒܬܐ. ܒܗ ܡܬܩܪܒ
ܕܝܠܕܐ ܕܒܬܪ ܗܘܐ. ܕܡܫܬܘܕܥ ܠܝ ܕܢܫܐ ܡܝܬܝ ܡܢ
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ܡܢ: ܠܐ ܢܚܝ ܠܡܬܝܒ ܐܡܝܢܐ ܕܟܠܗܘܢ | ܠܡܠܝܢ ܡܢ Fol. 5a.
ܡܝܬܐ: ܒܟ ܡܢܝ ܕܐܦ ܫܠܡ ܕܢܚ ܐܦ ܕܢܚ ܕܐܬܝ ܐܦ 20
ܕܐܡܪܬ ܡܦܩܢ ܫܠܡ ܕܢܚ ܐܦ ܕܢܚ ܕܐܬܝ. ܢܚܢ
ܕܐܡܪܬ ܡܦܩܢ ܡܬܝܗܒ ܡܢ: ܠܡܫܬܘܕܥ ܗܘ ܕܐܦ ܡܢ ܠܡܦܩܢ.
ܡܢ ܡܬܝܗܒ ܡܢ ܠܡܬܪܒܝܢ. ܠܐ ܕܝܢ ܕܢܬܩܢ ܡܦܩܢ.
ܠܐ ܢܚܝ ܕܐܦ ܕܝܠܕܐ ܡܢ ܡܝܬܝ ܡܝܬ ܢܚ ܕܐܬܝ.
ܕܫܡܝ ܢܚܝ: ܕܡ ܕܫܢ ܢܚ ܕܝܢ ܢܚ ܕܐܬ ܢܚ ܠܐ

ܕܠܡܠܟܐ ܕܩܕܝܫܐ ܥܠܝܗܘܢ ܐܬܝܢ ܘܐܡܪܝܢ ܠܗ ܡܪܝ ܕܒܝܬ ܐܠܗܐ
ܥܠܝܢ ܒܪܝܟ ܗܘܐ ܡܠܟܐ ܕܐܬܐ ܒܫܡܐ ܕܡܪܝܐ ܫܠܡܐ ܒܫܡܝܐ ܘܫܘܒܚܐ
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ܕܡܬܩܝܡܝܢ ܒܡܠܟܘܬܐ ܕܐܒܝܟ. ܡܠܟ ܕܝܢ ܕܒܗܝܡ ܘܥܕܢ ܐܢܫܐ ܠܐ
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ܐܬ ܐܝܟܐ ܕܒܠܝܒ ܒܠܒ ܒܢܝܢ. ܒܠܒ ܡܢ ܫܠܡ: ܒܢ ܐܢܫܐ ܕܐܠܗܐ
ܕܒܪ ܐܠܗܐ. ܡܢܐ ܫܠܡ ܐܢܫ ܕܠܐ ܡܫܬܡܥ ܠܡܠܐܟܐ ܕܐܠܗܐ.
ܟܠ ܕܠܒ ܕܒ ܠܒ ܠܡܠܟ ܡܩܘܠܐ ܕܠܐܠܗܐ ܠܡܪܝܡ ܕܡܩܘܡ.
ܡܪܝܡ ܕܫܠܝܡ ܥܠܡܐ ܡܩܘܠܐ ܕܒܐܝܡܐ: ܕܒܐܝܡܐ ܕܡܪܝܡ
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ܐܝܡܐ. ܡܢ ܕܐܝܟ ܕܫܢܐ ܕܡܬܩܪܐ ܥܠܝܗ. ܕܡܪܝ
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ܕܐܦ ܕܡܠܟ ܡܩܘܠܐ ܫܪܝ ܕܩܝܡ ܫܠܡ ܘܫܘܒܚܐ ܕܡܪܝ ܕܡܪܝ
ܕܡܪܝ | ܡܪܝܡܐ. ܐܦ ܕܒܠܡܬܟܠܐ ܕܒܪܝܟܐ Fol. 4b.
ܘܡܪܘܡܐ ܘܡܪܘܡܐ ܕܐܝܟ ܕܐܝܬ ܠܟ ܡܠܟܘܬܐ ܕܐܒܝܟ ܕܕܘܝܕ.
ܡܪܝ ܕܒܝܬ ܕܡܪܝ ܕܒܪ ܒܪܝܟܐ ܘܡܪܘܡܐ ܘܡܪܘܡܐ ܐܦ
ܒܢ ܕܡܪܝ ܕܫܠܝ ܕܐܠܗܐ ܕܐܠܗܐ ܕܡܪܝ ܕܫܠܝ
ܕܡܪܝ ܕܒܠܡܬܟܠ: ܐܦ ܕܫܢ ܐܠܗ ܡܠܟ ܩܕܝܫ
ܡܩܘܠܐ ܕܫܠܝ ܕܒܠ ܡܢ ܒܪܝܟ ܕܡܪ ܕܡܪ. ܕܡܪ ܕܝ
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ܒܪܝܬ ܒܪܘܝܐ. ܕܐܬܐ ܡܠܟܘܬܟ ܫܡܝܢ. ܘܢܗܘܐ ܨܒܝܢܟ ܐܦܠܐ.
ܐܝܟܡܐܝܬ ܒܫܡܝܐ ܗܠܟ ܡܠܟܘܬܐ ܥܡ ܐܪܥܐ ❊ ܠܚܡܐ ܕܡܬܬܠ
ܠܢ ܝܘܡܢ ܡܚܝܠܢܐ ܘܫܒܘܩ ܠܚܝܒܝܢ ܕܚܝܒܝܢ : ܘܠܐ
ܥܠܝܢ ❊ ܡܚܝܠܢܐ ܠܢ ܠܚܝܒܝܢ ܐܝܟܡܐ. ܫܒܘܩ ܠܢ ܠܚܝܒܝܢ
ܨܒܝܢܟ ❊ ܠܐ ܡܐܬ ܡܢܐ ܡܬܩܝܡ ܡܫܬܒܩ. ܘܐܦ ܐܝܟܡܐܝܬ
ܕܒܫܡܝܐ ܐܦ ܥܠ ܐܪܥܐ. ܡܙܘܢܐ ܕܠܚܡܐ ❊ ܕܠܚܡܢܢ ܠܝܘܡܢ
ܕܝܘܡܐ. ܦܪܩܠܢ. ܘܫܒܘܩ ܠܢ ܚܘܒܝܢ ܐܝܟܡܐ ❊ ܕܠܐ ܥܠ
ܕܝܢ : ܠܚܝܒܝܢ ܡܢܢ ܐܦܠܐ ܫܒܩܝܢ ܦܪܩܠܝܬܟ. ܘܠܐ ܥܠ
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ܕܒܪܢܫ ܦܪܩܢ. ܡܙܘܢܐ ܡܢ ܕܠܐ ܫܒܩܝܢ ܡܫܬܒܩܐ
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ܡܫܬܒܩܐ ❊ ܡܫܬܒܩ ܐܦ ܕܝܢ ܫܒܩ ܕܡܚܝܠ ܠܢ ܡܢ ܚܛܝܐ
ܕܠܐ ܢܚܝܐ ❊ ܡܢ ܕܝܢ ܐܦ ܕܠܐ ܢܚܝܐ ❊ ܡܢ ܕܝܢ ܐܦ ܕܠܐ
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ܕܐܠܗܐ ܡܬܚܙܝܢ ܠܗ ܒܫܡܝܐ ܘܒܐܪܥܐ. ܘܡܢ ܗܠܝܢ ܟܠܗܘܢ
ܡܬܝܕܥܝܢ: ܕܐܡܪܬ ܠܢ ܕܐܠܗܐ ܚܝܐ ܕܝܠܝܗ ܕܝܢܐ ܗܘܐ: ܗܢܝܢ
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ܐܢܘܢ ܕܐܝܟ ܕܡܫܬܘܢ ܥܠ ܡܝ ܕܒܪܕܝܢ ܒܫܡܝܐ ܕܢܬܒ. ܘܟܠܗܘܢ ܢܦܠܘ 5
ܠܡܕܝܢ ܕܢܦܠܘ ܗܠܝܢ ❊ ܐܝܟܢܐ ܐܢܐ ܕܐܬܝ ܕܐܠܗܐ: ܕܐܝܬܝܗ ܠܝܗ |
ܡܪܝܐ ܕܢܦܠܘ ܗܠܝܢ. ܘܐܢ ܐܠܗܘܬܗܘܢ ܐܢ ܐܝܟ ܕܐܢܐ ܕܐܠܗܐ Fol. 2b.
ܡܪܝܐ ܕܢܦܠܘ ܗܢܝ. ܘܐܦ ܡܢܬܪܝܢ ܕܝܢ ܕܐܠܗܐ: ܕܐܝܬܝܗ ܐܝܟ
ܕܐܝܬܝ. ܘܗܢܘܢ ܕܟܠ ܐܝܟ ܡܢܬܪ ܢܬܝܗ: ܕܐܠ ܐܠܗܐ
ܡܪܝܐ ❊ ܕܢܦܠܘ ܗܠܝܢ ܕܐܠܗܐ ܦܠܚܐ: ܕܢܦܠ ܗܠܝܢ ܕܐܠܗܐ 10
ܐܠܗܐ ܗܘܬ ܡܬܬܝܗ ܠܡܠܟܘܬܗ ܕܐܠܗܐ ܕܥܠܡܐ. ܘܕܢܦܠ
ܡܢܝܢ ܕܢܦܠ ܡܢ ܕܡܬܬܝ ܠܟ ܐܠܗܝܘܬܐ ܡܢܝܢ
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ܕܐܝܬܝ. ܘܡܠܟ ܕܡܢ ܕܡܬܘܡܐ ܕܐܝܟ ܫܪܝܪ ܘܠܐ ܕܐܝܟ
ܡܢܝܢ: ܐܡܪ ܠܝ ܡܢ ܐܢܐ ܕܝܢ ܠܝܠ. ܡܢܐ ܗܘ ܕܡܢ ܕܐܘܡܬܐ: 15
ܕܡܬܘܡܐ ܕܐܝܟ ܘܡܬܘܡܐ ܕܐܝܟ ܕܡܬܘܡܐ ܠܡܢܝܢ
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ܡܬܘܡܐ ܕܝܢ ܗܘܬ ܕܠܐ ܡܬܬ. ܐܡܪ ܠܝ ܡܢ ܕܐܝܟ ܐܢ ܡܢ
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ܡܪܝܐ ܕܢܦܠ ܗܢܘ. ܐܡܪ ܠܝ ܡܢ ܕܐܝܟ ܐܢ ܡܢ ܕܐܝܟ ܐܢ
ܡܪܝܐ ❊ ܕܢܦܠ ܗܠܝܢ ܕܐܠܗܐ. ܡܢܐ ܕܝܢ ܐܡܪ ܐܢܐ: ܗܢܘ ܐܝܟ
ܡܪܝܐ ❊ ܡܢܐ ܕܝܢ ܡܢ ܕܐܝܟ ܐܢ ܡܢ ܕܐܝܟ ܐܢ ܡܢ ܕܐܝܟ ܐܢ ܡܢ

ܕܒܟܝܠ ܡܢܐ ܕܝܢܐ ܫܡܝܢ ܢܫܠܐ ܡܢܝܗ ܡܢ ܦܪܫܢܐ. ܡܫܝܚܐ
ܡܝܗܝܡܢܐ ܕܢܢܝܢ: ܢܡܢܫܝܢܗ ܡܠܐ ܢܡܢܫܝܢܗ. ܢܝܚܐ ܢܢܢܝ
ܠܟܘܠܗ ܟܣܝܐܐ ܕܡܢܕܝܢܝ ❊ ܫܝܢ ܕܝܢ ܠܒܢܐ ܕܢܝܢܐ ܫܦܪܢ ܠܝܕ
ܕܝܢ ܡܢܝܗ ܐܢ ܟܣܐ ܕܝܚܐ ܢܢܝ ܕܢܡܢܝܢܐ ❊ ܕܡܢ
ܫܦܝܠ ܕܒܘܒܢܐ ܟܝܢ ܕܢܢܝ: ܫܘܡ ܡܢܢ ܢܫܠ ܡܢ ܢܝܢܢܐ: 5
ܡܢܢܝܢ | ܐܢܝܢܐ ܡܢ ܟܢܢ ❊ ܡܢܐܝܢܐ ܕܝܢ ܫܝܢ: ܡܢ ܡ Fol. 2a.
ܟܣܐ ܕܝܢܐ ܢܫܠ ܫܢ: ܢܢ ܕܝܢܐ ܕܢ ܢܢܝܐ ܡܢܐܝܢܠ.
ܡܢܐܝܢܐ ܡܢ ܕܝܢܐ ܡܢܢܢܐ ܡܢܢܢܐ ܢܝܢܢ. ܡܢ ܡ
ܐܡܢ ܕܢܢܝ ܢܢܢ: ܫܘܡ ܢܢܢ ܢܢܢܐ ܡܢܢܢ ܦܢܢ. ܠܡ
ܕܢܢܐ ܠܡܘܢ ❊ ܠܢ ܘܢܢܐ ܫܡܝܢ ܡܢܐܝܢ: ܠܢ ܢܢ ܡܢ 10
ܡܢ ܢܢ ܡܢܐܝܢ ܢܢ ܢܢ ܡܢܢ. ܠܢ ܠܝܕ ܡܢܐ
ܕܒܟܝܠ ܒܟܝܠ ܒܢܕ ܡܢ. ܠܡ ܠܡ ܡܢܐ ܢܢ ܢܢ
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ܕܢܢ ܡܢ ܟܠ ❊ ܡܢܢ ܢܢ ܡܢ ܢܢ ܢܢ ܢ ܢ ܢ.
ܕܡܢܐ ܢܢ ܡܢ. ܡܢ ܡ ܡ ܡ ܢ ܢ ܢ. ܡ 15
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ܦܫܩܐ ܕܡܪܝܡ.

Fol. 1*b*. ܒܟܠ ܕܥܒܕܘܗܝ ܕܡܪܝܡ ܕܒܟܬܒܐ ❖ ܐܦܪܝܫܘܬܐ ܒܟܠ
ܒܟܬܒܐ ܐܦܪܝܫܘܬܐ ܡܠܝܠܬܐ : ܒܐܝܡܢܐ ܠܝܡܝܢ ܡܢ ܫܡܐ :
ܕܡܪܝܡ ܦܪܫܢܐ ܕܦܠܝܢ : ܠܐܝܡ ܕܥܒܕܘܗܝ ܡܐܦܠܝܢ.
ܠܢܦܫܢܐ ܐܠܗܝܬܐ ❖ ܐܡܝܢ ܢܦܫܢܐ : ܡܐܦܠܝܢ ܠܡܠܝܠܬܐ
ܕܠܡܪܝܡ ܐܠܗܝܬܐ. ܐܠܗܝܬܐ ܗܘܬ ܕܠܢܦܫܢܐ ܕܥܒܕ
ܡܪܝܡ ܫܪܪ ܠܡܪ. ܡܪܝܡ ܕܢܦ ܡܫܝܚܐ ܕܡܫܝܚܐ ܐܬܐ.
ܡܪܝܡ ܕܥ ܕܪܘܚܐ ܫܪܪ ܠܡܪ. ܕܒܐܝܡܢܐ ܡܢܢ ܡܠܝܠܬܐ ❖
ܐܝܟܢܐ ܕܝ ܕܢܦܫ ܕܢܫܪ ܡܢ. ܒܟ ܢܫܬܢ ܕܡܪܝܡ ܡܠܝܠܬܐ
ܡܢܢ ܡܠܝܠܬܐ ❖ ܡܢܐ ܕܝ : ܠܡܢܢ ܕܡܫܝܚܐ ܕܝ ܐܠܗܐ
ܡܪܝܡ ܕܡܫܝܚ ❖ ܪܘܚܐ ܩܕܝܫܐ : ܡܢ ܕܡܫܝܚܐ ܡܪܝܡ ❖
ܕܡܫܝܚ : ܡܢ ܕܡܫܝܚܐ ܕܡܪܝܡ : ܡܫܝܚܐ ܕܡܪܝܡ ❖ ܡܢ
ܕܡܫ : ܟܠ ܡܢܝ ܢܩܪܝܢܢ ܒܟܠܫܢ ܒܠܫܢܐ ❖ ܡܢ ܕܝ
ܟܠ ܢܒܝܐ ܕܢܩܪܝ ܡܢ ܕܟܪܝܗ. ܡܢ ܕܝܢ ܡܢ ܕܢܩܪܝ : ܡܢ
ܡܫ ܕܢܫܬܘܢ ܒܟܠ ܢܒܝܐ ܡܢ ܕܢܩܪ ܡܢ. ܕܝܢ ܕܡܫܝܚܐ ܟܠ
ܡܢ ܕܝ ܐܠܗܐ ܡܢ : ܡܢ ܡܫܝܚ ܡܫܝܚܐ ❖ ܡܢ ܕܝ ܡܢ ܕܝ
ܕܡܪܝܡ ܢܝܚ: ܢܘ ܕܝ ܡܫܝܚ ❖ ܡܢ ܕܝ ܡܢ ܕܝ ܡܢ ܕܝ

* ܡܢ ܕܢܩܪܝ ܡܢ : ܡ in marg.

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